

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Peace by Christ Jesus

By the late H. A. Ironside, Litt.D.  
Long Pastor of Moody Memorial Church, Chicago, Illinois

"That in me ye may have peace."—John 16:33, R. V.

How long it takes many of us to learn that peace is found in Christ alone. We seek for it everywhere else, but seek in vain, until at last, disappointed, disheartened and distressed in soul, we come to the Lord Jesus, and lo, at His feet our quest is ended!

### Peace Better Than Happiness

Peace is far better than happiness. Happiness is primarily that which comes from a good "hap." "Hap" is an old English word for chance. Tennyson wrote of one "who grasps the skirts of

happy chance." This expresses it exactly. If the "haps" are good, the worldling is happy; if evil "haps" befall him, he is unhappy. But peace is something deeper. It is the opposite of struggling, of warfare and of soul-unrest. It is freedom from strife, or from mental agitation. It is spiritual content such as the Lord promised to the heavy laden, when He said, "Come unto me . . . and I will give you rest."

"O God," said Augustine, "Thou hast made us for Thyself, and our souls will never be at rest until they rest in Thee." And yet most of us spend years in restless seeking before we learn this lesson.

### No Peace to the Wicked

This message is twice repeated in the book of Isaiah: "There is no peace, said the Lord, unto the wicked." In chapters forty-eight of this marvelous book, we have Jehovah's controversy with idolatry. His people had sought in vain for peace, because they turned from Him, the true and living God, unto the senseless works of their own hands. Jehovah, the covenant-keeping God, stands in contrast to all the idols of the heathen. Therefore at the end of the forty-eighth chapter, there is this plain statement: "There is no peace, saith the Lord, unto the wicked." Then in chapters forty-nine to

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## Proper Attitudes Toward Our Lord's Return

By Rev. Jack Hyles, Pastor  
First Baptist Church, Hammond, Indiana  
(Sermon preached May 15, 1960. Mechanically recorded.)

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:26-28.

Notice especially those words: ". . . unto them that look for him shall he appear the second time without sin unto salvation."

When I decided that God had called me to preach, I planned to go away to school. Mrs. Hyles and I were the only ones in the family then. That was four children ago! When we decided that God wanted us to go to school we had \$40 and a black cat. We couldn't get a thing for the black cat! So we took off for school.

The last Sunday before going to school I was at my home church. My pastor was an elderly man, a godly man. As I was sitting in the service that Sunday he said, "Now listen to this carefully—" and so I listened carefully. He said, "You won't get this much in college," and I listened. And he told the entire picture of the second coming of the Lord Jesus Christ.

I went away to school, and I think, as far as schools go, I picked a good school. I had to study and work. I majored in

sophomore English, by the way! And those words the pastor said to me lingered constantly in my mind: "You won't get this much in college," and he told me about the coming of the Lord Jesus Christ.

So I began to study about the second coming of Christ. And through these years I have delighted again and again and again at the blessed truth of the coming of our Saviour.

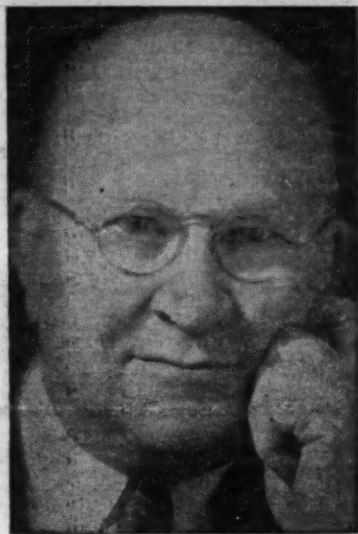
I am looking for Jesus to come. I believe in the bodily, imminent, personal, visible return of the Lord Jesus Christ back to this earth again. I believe the angels were right when they said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

I believe Jesus when He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

And this doctrine has become a real, vital part of my ministry. And any church which is going

to be a spiritual lighthouse for Christ must, of necessity, grasp this wonderful truth of the imminent return of our Saviour for His own. And I trust that you will make this a part of your life, and as we serve the Lord here together—whether it be for a long period or a short period—that we will make this constant looking for Christ to come in the clouds of glory a real, integral part of our church life and of our own personal life, for I believe He is going to come again.

And I hope you will understand this. I have gotten a reputation (Continued on page 5)



Dr. H. A. Ironside

## You Have God's Storehouse for Tithes and Offerings

By Evangelist John R. Rice

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16:1, 2.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—II Cor. 9:6, 7.

Here we have God's basic New Testament rules for Christian giving. They say, dear Christian, that you are the temple of God. You have direct access to God without any human priest. Your worship does not depend upon a house, on animal sacrifices, on ceremonial laws. Wherever you go, God is there and the worship is not to be the observance of a certain house or certain ceremonial rules but heart worship. And you have God's storehouse by you in which to put His tithes and offerings, to find from Him where to give them and how and where to dispense them and give an account to Him directly without the intervention of any human priest.

Let us examine I Corinthians 16:1 and 2 again and see what the inspired Word of God says about rules for New Testament giving.

1. Paul had been inspired to give the same orders "to the churches of Galatia." So it was not just a local plan, but a plan which was given to all the churches in New Testament times.

2. Regularly, once a week, preferably on the first day of the week, every Christian is to lay aside for God from his income that week.

3. God's part would be "as God

hath prospered him." That is in proportion to his income. Evidently it would not be less than the tithe which God instructed Abraham and Jacob and others to give before the Mosaic law, and the tithe which was the minimum in the Mosaic law. Certainly God would expect a Gentile Christian to love Him as much and to give as willingly to His cause as a Jew under ceremonial law. So the proportionate giving would represent tithes and offerings.

4. Every Christian is to "lay by him in store" the amount set apart for God. That is, in some place for safekeeping, the Christian should put the Lord's part separate from the part the Christian reserves for himself, and then he will have it ready to give as the occasion arises and as the Spirit of God leads him in answer to prayer. In the case of these Christians at Corinth, they would wait until Paul the apostle came and would give him offerings set aside for the poor saints at Jerusalem. In most cases, Christians give regularly part of the Lord's tithes and offerings which they set aside each week to the local church. But according to the pattern set here, they would often feel led to keep some part back

to send elsewhere, as the Christians at Corinth did, waiting for Paul to come and take the money for the poor saints at Jerusalem.

### I. The Old Testament Ceremonial Pattern of Temple, Priesthood, Sacrifices, Giving, Are Gone, Supplanted by God's New Testament Pattern

The book of Hebrews in the Bible is largely taken up with the doctrine that the Old Testament temple, priesthood, sacrifices and forms are now all done away, having been supplanted by better

(Continued on page 10)

August Sale Closes  
September 15. Last  
reminder in this issue.  
See pages 6 and 7

## Bob Pierce's Tokyo Crusade

Japanese Christian Leader Tells How Billy Graham's Compromise Led the Sell-Out in Japan

"THE HISTORICAL SIGNIFICANCE OF THE TOKYO CHRISTIAN CRUSADE"

By Tomonobu Yanagita  
Director Bible Translation Research Institute  
Tokyo, Japan

A mass evangelistic campaign characterized by its fatal lack of any definite biblical statement of faith, though unprecedented in the history of Japan for the magnitude of the scale on which it was conducted, was held in the Tokyo Metropolitan Gymnasium from May 6th through June 4th. World Vision which sponsored the Tokyo Christian Crusade claims that over seven hundred churches of the Greater Tokyo area co-operated in the Crusade and that 3,908 made decisions "for salvation" during the campaign. Oriental Missionary Society missionary, Rev. Ernest Kilbourne, who was connected with the World Vision staff, writing in the *Japan Times*, stated:

"Veteran observers such as Dr. Tsunetaro Miyakoda of the Japan Bible Society comment that they have never known a program which enjoyed more interdenominational support than the Crusade effort. Dr.

Akiji Kurumada of the Japan Gospel League (Fukuin Renmei), which represents almost one third of the churches in Japan, reports that his group is co-operating one hundred percent."

### Japanese Pastors Co-operated: Most Evangelical Missionaries Did Not

It is very evident that the great majority of the Japanese Christian churches co-operated with the Tokyo Christian Crusade. In the September 1960 issue of the *Japan Harvest* a news item edited by TEAM (Evangelical Alliance Mission) missionary, Rev. Victor Springer, stated:

"With the promised backing of the National Christian Council and the Japan Evangelical Association (Fukuin Renmei), (Continued on page 4)



Dr. Jack Hyles





There were many happy moments in the week at Ontario Bible Conference near Oswego, New York, August 13-18. Sunday morning I preached at the Colosse Baptist Church, Rev. William Popp, pastor. The house was crowded; two teen-agers were saved, many Christians pledged themselves to set out to win their loved ones.

At the Bible conference, it was a joy to share the program with Dr. Andrew Telford, pastor of Berachah Church, Philadelphia, and vice-president of the conference board. Dr. Telford is an old friend, greatly loved and respected and a very fervent Bible preacher. How sweet was the fellowship with Dr. and Mrs. Telford, with Rev. Gillis Partin, conference director, song leader Swain, and others. The daytime crowd was some over a hundred. The evening and Sunday afternoon drive-in crowd went as high as three hundred or more, and people drove from Syracuse, Auburn, Oswego, Mexico, and other nearby towns and cities; some from Buffalo, New York.

#### A Busy Day at Home

Mrs. Rice met me at Midway Airport, Chicago, on Friday afternoon as I returned from New York State, but she had left the car four blocks away. It would not run more than a few limping blocks before the motor would die. Was it the fuel pump? Shorts in the wiring? I left the car overnight at a garage in Chicago, and son-in-law Allan MacMullen and others came after us. The next day the car was brought home, but still stopped intermittently. At last I borrowed a car for the trip on Sunday down to Murfreesboro, Tennessee, for the Sword conference for whole families.

A busy, burdened day at home; mail to read, letters to answer, Sword copy to prepare, waiting while two or three mechanics did their best for the car, new spark plugs, testing fuel pump, wiring, etc.

But I took time out to go with daughter Mrs. Joanna Rice and her children and one of the workers for a half-hour workout on a trampoline. We had a bouncing good time. Then brief case, dictating machine, mail, and clothes packed and ready to leave at 7:00 a. m. on Sunday.

#### The Colorful Bill Rice Ranch

Mrs. Rice, son-in-law and daughter,

Evangelist and Mrs. Chuck Himes, and their son Johnny and I drove to Murfreesboro in a borrowed car. We made the 520 miles in eleven and a half hours from Wheaton to the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee, arriving in time for supper. Already a good congregation was on the grounds for a heart-warming Sunday night service, although the conference did not officially open until this Monday morning at 9:30.

How we thank God for the way He has blessed Dr. Bill and all of us working together to build here on the Bill Rice Ranch a conference ground, a Christian retreat, a place for the salvation of many! We rejoice in the buildings and equipment, the lovely setting, and most of all, the hundreds of souls saved here. Two weeks of conference for deaf young people had them crowded in bunks everywhere on the place. The young people's two weeks of conferences were crowded also. People had to be turned away for lack of accommodations to the Sword Conference on Revival and Soul Winning the week of July Fourth. Today we start with a good crowd here, with people already present from Ohio, Indiana, Illinois, Iowa, Kansas, Virginia, North Carolina, Florida, Alabama, Tennessee, and Mississippi, eleven states that I have counted.

The new eighteen-unit motel is in use, though not all the rooms are finished. A fine rain last night made us thank God for all the new concrete sidewalks and the graveled road into the ranch grounds.

Since this Christian project is incorporated as a nonprofit corporation, chartered under the laws of the state of Tennessee, with Dr. Bob Jones, Jr., Dr. Lee Roberson, Mr. Ed Whitley, Mr. Earl Widner, and this editor, along with Dr. Bill and wife, Cathy, as members of the board, the government recognizes this work as a nonprofit Christian work, and gifts to the work are deductible from taxable income.

This year Bill tells me we have already spent some \$20,000 on the place. Eleven thousand dollars more are needed to clear the slate, paying for all the new motel, the new wells, sidewalks, and the thousands of dollars taken to feed deaf people who were taken free. We rejoice in God's blessings, and for having a wonderful place in beautiful Tennessee for actual soul winning and for conferences on soul winning and revival and teaching the Word of God.

#### A Dream, a Prayer: Is It a Match for Our Best Seller?

Again and again, day and night, this editor's heart goes out to God in fervent prayer for His blessing on the new book, *The Golden Path to Successful Personal Soul Winning*. Most of it is already set in

type now as I write, August 21. It will soon be rolling off the presses and through the bindery. We expect the first thousand copies sometime next month. There are fifteen chapters. It will be, we think, over three hundred pages, about the size of my big book, *Prayer—Asking and Receiving*, which God has so graciously blessed.

I think of it as a companion volume to the book on *Prayer*. The two great central matters of my preaching and teaching, which have been the greatest blessing, have been my teaching on prayer and my Bible teaching on soul winning. I rejoice that literally thousands of people have actually started to win souls because they heard my fervent, earnest Bible preaching and teaching on that subject.

Will this book be as popular and helpful as *Prayer—Asking and Receiving*? It is my dream, my heartfelt prayer that God in mercy will make it so.

The book, with over three hundred pages, a beautiful hard binding in two colors, will sell for \$3.00, plus 15c postage and packing. We hope it will be ready early in October. Now before the book comes off the press you may buy it at a prepublication price of only \$2.35. Buy for yourself and others; buy the book as Christmas gifts if you like. Orders mailed before midnight, October 15, may be sent at this special prepublication price! Send 15c per copy for postage and mailing. Remember the standard price is \$3.00 per copy after October 15. Take advantage of this prepublication price, save money and get one of the first copies from the bindery.

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

#### The Editor's Engagements

Wednesday, Thursday, and Friday, September 13-15, the editor will be speaking in a conference on revival and soul winning in the greater Houston area, with Bible-believing Baptist churches of Metropolitan Houston. Rev. Pete McGuire, Thornton Street Baptist Church, 520 Thornton Street, Houston, is working on the program. Services will be held at the large Central Baptist Church, Pasadena, a suburb of Houston.

September 20-24, Wednesday through Sunday, the editor will speak at the conference on revival and soul winning at the Struthers Baptist Tabernacle, Struthers, Ohio. Dr. Lee Roberson will be speaking Monday and Tuesday. I will speak Wednesday, Dr. Jack Hyles and I will speak Thursday and Friday. I will speak Saturday night and Sunday.

October 8-11, I will be speaking at a big conference on revival and soul winning at Phoenix, Arizona. Other speakers will be Dr. Lee Roberson and Dr. Jack Hyles. Then October 12-27, I will be in a city-wide tent campaign in Phoenix sponsored by some thirteen evangelical, Bible-preaching churches in Phoenix. The large tent seating twelve to fifteen hundred will be at the corner of Seventh Street and Camelback near the center of the city. May God save hundreds of souls!

October 29-November 1, Sunday through Wednesday, I will be with the Normandy Baptist Temple, Jacksonville, Florida, in a conference on revival and soul winning. Dr. Lee Roberson will speak there also Monday and Tuesday.

November 2-5, I speak at the Central Baptist Church, Panama City, Florida, Rev. Hugh Pyles, pastor.

November 8-12, Wednesday through Sunday, Dr. Bob Jones, Sr., and I will be speaking at a major conference on revival and soul winning at Decatur, Alabama, sponsored by twelve Conservative Baptist churches. Services will be in the Grace Baptist Church, Dr. Willard Stallcup, pastor.

#### We Plead With Our Friends to Pray!

Doors are opening everywhere. Great opportunities are before us. But we must have the power of God to do the work. Millions can hear us on the weekly radio broadcast. Pray that God will open the hearts of people to hear, and pray that He will anoint this preacher for the "Voice of Revival" broadcast each week on nearly forty stations.

Pray that THE SWORD OF THE

## INCIDENTS and Illustrations

By  
Evangelist Robert L. Sumner  
Contributing Editor

### Russians Flunk "Honor System" Test

It seems that in Moscow some public streetcars and busses are operated without conductors, and riders are on their honor to pay their fare. This system apparently has not been working out very satisfactorily.

The Russian paper *Pravda* estimates that 77 thousand passengers a day fail to pay their fare which ranges from three to five kopeks (a kopek is slightly more than an American penny in value). The paper reported that approximately 600 riders a day are caught and fined 50 kopeks for taking tickets from the automatic dispensers without paying. In addition, the guilty are exposed to public shame by the posting of their names in transit vehicles.

This dishonesty is, obviously, simply a fruit of the communist effort to convince the people that there is no God. If there is no God, why worry about honesty? If there is no God, let each individual try to get away with everything that he possible can without fear of consequences here or hereafter.

God cannot be ruled out of any successful "honor system"!

### Who's Right?

Over a third of a century ago, P. S. Eustis, passenger traffic manager of the Burlington Railroad, submitted a layout to Vice-President C. E. Spens which began: "For within this tremendous area is produced: Two-thirds the oats, more than half the corn, more than half the barley, half the wheat...."

Spens objected to the statement "is produced" and insisted that it should be "are produced." Eustis disagreed and quickly produced a University of Chicago opinion in favor of "is." Spens countered by consulting Northwestern University and obtained a report agreeing in favor of "are." The Literary Digest said it should be "are," but Harvard University decided in favor of "is."

In no time at all, a red-hot battle was raging. Out of a total of 22 schools and magazines considered as authorities which were consulted about the matter, 12 favored "are," 6 stood for "is," 1 said either would be correct, and three abstained.

The other day, officials at the Burlington were reminded of the controversy and they decided it would be interesting to re-survey the situation. The original 22 schools and magazines were reconsulted and the tabulation this time turned up 14 votes for "are," only 1 for "is," 1 for either, and 6 abstentions. Several who voted for "are" before abstained this time, but the Universities of Chicago, Pennsylvania, Princeton,

Harvard and Temple switched their "is" vote to "are." The only authority sticking with the original "is" vote, Boston University, declared in their reaffirmation: "technically speaking, any grammarian would say 'is' is the correct vote."

This unsettled controversy reminded this columnist of a statement he hears over and over again when out inviting people to church. They say, "Well there are so many different denominations, all teaching something different, I am confused. I do not know which one is right and so I have decided not to go to any church until I learn who has the truth." According to the same reasoning, folks should quit going to school until all educators agree on such matters as whether "is" or "are" should be used in such a statement as made by the Burlington Railroad!

But the truth of the matter is that the differences among denominations have been highly exaggerated, especially on the matter of salvation. It makes no difference whether the church be Presbyterian, Methodist, Baptist, Congregational, Assembly of God, Nazarene, or what, all churches which take the Bible at face value and believe it to be verbally inspired are thoroughly agreed about how to be saved. All teach the necessity of the new birth, faith in the Saviour who is God and who died on the cross to provide remission of sin, and that salvation is an instantaneous act wrought by the Holy Spirit through the Word of God.

Incidentally, in case you are wondering, Eustis and Spens finally placed the 1926 institutional advertisement using the word "is." Not that Spens agreed that it was correct, but they settled their battle with a flip of the coin!

### One Out of Every Twenty

The United States Department of Health, Education and Welfare recently reported that for every nineteen legitimate children born in the United States, another child is born illegitimately. The highest number of children born out of wedlock is in the southern states while the Rocky Mountain states region has the lowest. Percentage wise, our nation's capitol heads the list with nearly one out of five children born to a father and mother who are unmarried. Altogether, according to Mrs. Katherine B. Ottinger, chief of the department's children's bureau, 208,700 illegitimate children were born in the United States in 1958, the latest year for which figures are available.

Sin is still on the march!

We in America are faced with the scriptural truth that "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34), and, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

Pray for Evangelist Sumner's meetings:

Thru September 10:  
City-Wide Meeting  
Crowell, Texas  
September 12-24:  
Immanuel Baptist Church  
1300 North 4th Avenue East  
Newton, Iowa  
October 1-15:  
Union Meeting  
Allen, Nebraska

## Benefits of Affliction

An old Puritan said, "God's people are like birds; they sing best in cages." He said, "God's people sing best when in the deepest trouble." Said old Master Brooks, "The deeper the flood was, the higher the ark went up to Heaven." So it is with the child of God: the deeper his troubles the nearer to Heaven he goeth, if he lives close to his Master. Troubles are called weights; and a weight you know, generally cloggeth and keepeth down to the earth; but there are ways, by the use of the laws of mechanics, by which you can make a weight lift you; and so it is possible to make your troubles lift you nearer Heaven instead of making them sink you. Ah! we thank our God, He has sometimes opened our mouth when we were dumb; when we were ungrateful and did not praise Him, he has opened our mouth by a trial; and though when we had a thousand mercies we did not bless Him, when He sent a sharp affliction, then we began to bless Him.—Spurgeon



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## Soul-Winner's Conf: Hear Roberson, Hyles and Rice, Sept. 18-24 in Struthers, Ohio

Hundreds of preachers and Christian workers from Ohio and Pennsylvania and beyond are expected to attend the Sword of the Lord Conference on Revival and Soul Winning at Struthers, Ohio, from Monday, September 18 through Sunday, September 24.

This conference is sponsored by the Sword of the Lord and by fundamental ministers and churches of the entire area. We will meet in the Struthers Baptist Tabernacle.

Dr. Lee Roberson will speak at 10:00 and 7:30 on Monday and Tuesday, September 18 and 19.

This editor, John R. Rice, will speak on Wednesday at 10:00 a.m., 2:00 p.m., 7:30 p.m., September 20.

On Thursday and Friday, September 21 and 22, the morning services will start at 9:30, and Dr. Jack Hyles of the First Baptist Church, Hammond, Indiana, and Editor John R. Rice will speak. Thursday afternoon from 2:00 to 4:00, Dr. Jack Hyles will give a two-hour demonstration of how to win souls in house-to-house visitation, how to get acquainted, what Scriptures to use, how to bring people to decision, how to get them out to public profession of faith. This two-hour demonstration has made many people into soul winners and will give permanent help for everybody who wants to win souls.

On Friday afternoon, September 22, there will be organized house-to-house visitation supervised by Brother Hyles and local ministers, actual soul-winning teams going from house to house to win souls.

In the evening services on Thursday and Friday, September 21 and 22, we will begin at 6:45 and in each case both Dr. Jack Hyles and this editor will speak.

Dr. Rice alone will speak on Saturday night, 7:30; and in three services, morning, afternoon at 3:00, and evening on Sunday, September 24.

### Free Beds for Out-of-Town Preachers

The Evangelical Ministers Association of the area invites pastors, missionaries, and evangelists from far and near to come and offers free beds in the homes of members for out-of-town and out-of-the-area ministers.

This could be a week of life-transforming blessing, a time of waiting on God with a new fullness of the Spirit, new methods and devices and new inspiration about soul winning. Lots of great music. By all means, Christians and Christian workers from Ohio, Pennsylvania, and nearby states should plan to attend.

Those preachers who desire free beds in the homes (but without meals), please write Rev. A. J. Marsteller, Struthers Baptist Tabernacle, 299 Elm Street, Struthers, Ohio.



By Jessie Rice Sandberg

### All About Water

Water is a wonderful substance! Its usefulness is almost unlimited—for quenching thirst, for preparing food, for washing, for lubricating, for cooling, for growing things, for the thousand purposes of industry—water is the universal necessity.

Especially in the heat and dryness of a late summer's day do we realize the preciousness of water. When one has been working hard (or playing hard) on a hot day there is no substitute for a refreshing gulp of cool water or for the splash of it on face and arms. Food often loses its appeal when the weather is extremely warm; even sleep seems somehow less important in summer months, but one's need of water becomes more and more evident as the temperature rises.

In America water has become a symbol of pleasure and relaxation. Waterways which only a few years ago boasted an exclusive summer cottage here and there are now encircled with public beaches and resorts of all kind. Lakes which were once quiet and placid are now studded with boats of every description and their sandy shores are crowded with people vying with each other for a place to sun and swim. For most of us, water is more than a liquid neces-

sary for survival. We associate it with a dozen varied pleasures—the panoramic view of an ocean shoreline perhaps, the tinkle of ice on a hot day, or maybe even the simple pleasure of a warm, sudsy bath.

Water is not always something good and pleasant. Anyone who has seen his home or property destroyed by the ravaging effects of a flood knows that water can be a powerful, frightening thing. A tidal wave which reaches the height of a building several stories high is awesome and terrible. Sometimes even quiet water which appears innocent and pleasant is dangerous.

Not long ago two young friends of ours got very hot and thirsty playing golf. They drank great quantities of the water splashing out of a sprinkling hose which was set up on one of the greens. It looked cool and refreshing and they did not even think to question the purity of the water. After they had already drunk their fill they discovered to their dismay that the water came from a nearby lake and that it was contaminated. Their violent illness during the following 24 hours gave them opportunity to reflect on the fact that water which looks safe may indeed be very dangerous.

The Bible has a great deal to say about water. In the baptism of the Lord Jesus it symbolized our burial of self and sin; in the washing of the disciples' feet it pictured our daily cleansing from sin. But to me the most blessed scriptural reference to water is that of the woman of Samaria who came to fill her pots with ordinary, earthly water and went away with living water!

Every human heart is thirsty—for peace of heart perhaps, for someone to care, for understanding, for joy, for success in all of life's ventures. And many are thirsty for something which they can't even define. Some have tried tasting the water from the fountains of the world and have found that although the water looks satisfying and refreshing, it is contaminated and brings sickness and trouble in the end.

Are you thirsty today? You may have a drink of the water that satisfies every thirst, every need. Better than that, you may have the fountain within you available for every future need, every future thirst. Just listen to the promise of the Saviour:

"Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"—John 4:14.



By Aunt Mary

Dear Nieces and Nephews:

When you read this letter, many of us will be at the Bill Rice Ranch for the Family Conference. I am sure that many of you will be wishing you could be with us for the hour's meeting every morning of SWORD BEARER'S CLUB. And I wish I could meet you all.

This week a good letter came from Rev. and Mrs. Taku Harada, in Ayabe, Kyoto Fu, Japan. These friends said they had been reading *Kids Korner*, and the discussion of plans for that conference made them wish they could fly across the wide ocean to be with us for that week.

The Haradas are real friends of the SWORD BEARER'S CLUB. They have read *THE SWORD OF THE LORD* and *Kids Korner* for a good while. For a long time they have sponsored a meeting every Saturday night of a local SWORD BEARER'S CLUB, and have encouraged boys and girls to sign the pledge and agree to be "good soldiers of Jesus Christ."

For the last three months they have had each Wednesday a preparatory class for Japanese boys and girls, to win them to Christ and help them to be ready to want to read God's Word every day and to pray every day. Many of these Japanese boys and girls have not heard of the Lord Jesus

and girls wrote. If they had written in Japanese, of course I would not have been able to read them. But they have learned English. Sometimes their language is funny, and they make mistakes, but their earnestness shows through, and it makes me very happy to read these letters.

Several of the girls are from Japanese Christian families, but the letter from Haruo Miyake said, "In my family they all believe in the Buddhism, but I want to be a Christian, because I learned I Timothy 1:15 which says, 'Christ Jesus came into the world to save sinners.' I can believe in it and I am so happy to attend Sunday School, and sing, and learn the Bible."

We are so happy to welcome Yasuko Haruta, Haruo Miyake, Miyeko Yokata, Eiko Nakao, Kimiko, Nakano, Jmiko Kobayashi, Mariko Shirahase, Kimiyo Kobayashi, and Setsuki Tanaka to membership in the SWORD BEARER'S CLUB. Their gold sword pins and membership cards are all being sent together to the Haradas.

A good many other membership applications have come in the last few weeks and I have been happy about each one. From Dallas, Texas, came a letter from six-year-old Bobby Jones' father, asking that he be enrolled as a member of the SWORD BEARER'S CLUB. Bobby has been saved for more than a year. He has promised to pray and to follow the Lord's teachings, and Mommy and Daddy will read to him at least a chapter a day in the Bible.

From Terry Lewis, in Holmes, New York, an eleven-year-old, comes a new application for membership. Welcome, Terry, and may the Lord Jesus help you to keep your promise to read the Bible every day and pray daily.

We are always happy for the young children who become members, pledging to serve the Lord all their lives, but the older teenagers who commit themselves to God make us really grateful, too. Gail O'Neil in Johnsonburg, Pennsylvania, is one of these. Phyllis Smith in Winchester, Kentucky, another teen-ager, also copied the pledge and signed her name, enclosing her 25c membership fee to pay for the lovely gold sword pin being sent her.

Welcome to Ben Henson in Chattanooga, Tennessee, and M. L. Tidwell, III, of Savannah, Georgia,

## "Even at Wheaton"

(From The Western Baptist Bible College Newsletter.)

"The extent to which the evolutionary theory is gaining adherents in evangelical circles is an alarming phenomenon. The American Scientific Affiliation which started out so bravely a few years ago waving the banner of biblical orthodoxy has become confused over the issue of evolution. Some voices within the group have been heard acknowledging the possibility that man is not the product of a direct creative act so far as his physical organism is concerned.

"One of the most recent and most distressing examples of confusion and retreat within the ranks of evangelical scientists occurred in a conference sponsored by the Department of Science of Wheaton College February 17th and 18th. According to a report by Dr. Warren, pastor of the First Baptist Church of Wheaton who was present in the meeting, Dr. Frank Cassel, who spoke on 'The Origin of Species,' insisted that the Genesis account must be taken figuratively, and expressed the view that men and apes have descended from a common ancestor.

"Dr. Warren comments as follows: 'The factor in this entire Science Conference that disturbed me most was the continuous attack on the naïve fundamentalist who didn't know any better than to accept the Genesis account of creation as literal . . . . Another factor . . . that greatly disturbed me was that they had no professor on the panel representing the Bible Department of the College—a Christian college! Yet the main theme of the Conference was on Origins and that leads us straight to the Bible, and specifically to Genesis.' He quotes Dr. Walter Hearn as saying in the conference: 'Genesis is beautiful poetry. If you want to understand Genesis, learn to read poetry.'"

and Julian Cuffee from Denton, Maryland, new members, too.

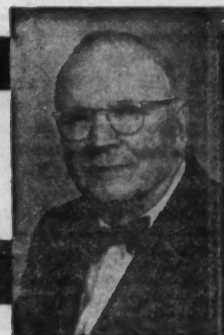
Let me share one more letter with you. Raymond Duvall, six years old, signed an application and mailed it with this letter: "Dear Aunt Mary, I like to read KIDS KORNER. My mother helps me. I have been saved for 1 year and 1 month. I love Jesus, want to learn more about Him. My daddy and I read the Bible together every day. I will be in the second grade in Good News Christian School this year. My little brother is 3 and he loves Jesus too. We go to Grace Baptist Church. Thank you. Bye. Love, Raymond Duvall."

Raymond lives in Norfolk, Virginia.

Miss you! Wish you could all be here this week.

Lovingly, Aunt Mary

## Dr. Bob Jones SAYS:



I quote below from a very interesting letter received recently: "A number of years ago I saw a Bob Jones University advertisement in a Christian periodical; and something said, 'Send your son to this school.' From that moment on there was never any doubt in my heart that Bob Jones University was the place my son was supposed to be. The next year we sent him to the Academy where he finished his last year of high school. Then he stayed and went through the University, and now he is employed by the institution. We are enclosing a check for the use of the school in its work."

It is impossible to tell all the miraculous things God has done through Bob Jones University. Our graduates are around the world. Some of them are housewives rearing children for God, some are

in the business world, many of them are school teachers, and many of them are ministers of the Gospel at home and abroad. We tell our students that life is not divided into the secular and the sacred—for a Christian, all ground is holy ground and every bush a burning bush.

We want the help of you Christian people. We want your prayers, and we need your financial assistance. Prices have gone up, and we are endeavoring to hold down our charges for room, board, tuition, and fees. You can pray for us, and you can help us financially; so please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.

(Advertisement)



## Bob Pierce's . . .

(Continued from page 1)

Dr. Bob Pierce has announced plans to conduct a Tokyo Evangelistic Crusade despite objections by a minority of Japanese pastors and a large segment of the evangelical missionary body. Chief objections of the evangelicals is Dr. Pierce's wholehearted co-operation with Japan's liberal pastors as exemplified by the Osaka Crusade where liberal leaders were regularly called upon to pray and read the Scriptures and where the majority of the 7,500 professed converts were referred to churches of the liberal controlled NCC.

Developments have clearly proved that what item pointed out concerning the difference of attitude in regard to the Tokyo Christian Crusade held by evangelical Japanese pastors in contrast to that held by evangelical missionaries in Japan, is entirely valid. Though the vast majority of evangelical Japanese pastors and churches of their own volition did co-operate in the Tokyo Christian Crusade, it is most evident that the majority of the evangelical missionaries on the contrary did not co-operate, though they may not have openly expressed their opposition. Dr. Bob Pierce himself at the final reception held in his honor at the end of the Crusade, before his return to the United States, complained that after all he had tried to do for the missionaries in Japan, it was a surprise and disappointment to him that they did not co-operate in the Tokyo Crusade.

### Pierce Ignored Appeal Signed By Scores of Missionaries and Others

Evangelist Tamezo Yamanaka and I issued an "appeal of love" on the 24th of March, 1961. In this we pointed out the Tokyo Christian Crusade in its present set-up was "a divided house built upon sand and therefore cannot stand in the light of the Holy Scriptures." We then offered the following constructive proposals:

"a. That World Vision clarify its position by publicly declaring a definite statement of faith that includes, first of all, the statement of the infallibility of the Holy Scriptures.

"b. That this statement of faith be wholeheartedly approved and signed by all members of all committees of the Tokyo Christian Crusade. Those who do not wholeheartedly approve and sign this biblical statement of faith must be excluded from all committees.

"c. That only those who approve and sign this statement of faith be accepted into the co-operative evangelism of World Vision.

"We earnestly pray that a truly biblical position will be taken by World Vision and then we can conscientiously and gladly co-operate. What we evangelicals do now will determine the course of the evangelical movement in Japan for years to come."

This "appeal of love" we believe represents the voice of true Bible Christianity. Copies of it were sent to over four hundred representative evangelical missionaries and pastors, requesting that they join with us in this appeal by signing it. Sixty-nine individuals and six organizations did sign this appeal of love and joined openly in this representation to World Vision, which was sent directly to Dr. Bob Pierce at his headquarters in Pasadena, California, before the beginning of the Crusade and a copy was also sent to World Vision office in Tokyo. However we never had any reply or acknowledgement of any kind in answer to our "appeal of love" made to World Vision.

### Many Missionaries "Secret Disciples" on This Compromise

An unidentified group of "pro-mass evangelism, anti-compromise" Japan missionaries who have all had experience in mass evangelism for over ten years" who refer to themselves as the Commission

on Modern Evangelism (C.O.M.E.) commenting on our "appeal of love" in the summer 1961 issue of the *Japan Harvest* stated:

"We believe that if every evangelical missionary and pastor had been solicited in this way, over 75 per cent would have agreed if their names would be kept confidential."

It must be pointed out that "confidential" opposition is not valid opposition. The seven thousand in Israel may not have bowed to Baal, but they didn't resist the false prophets as Elijah did and they had no part in defeating idolatry. Furthermore, for the sake of accuracy, I believe the words "and pastor" must be eliminated from this statement for it is very evident that 75 per cent of the evangelical Japanese pastors did not even secretly oppose the compromise with modernistic unbelievers and pro-Shinto leaders that World Vision insisted be given places of prominent leadership in the Tokyo Christian Crusade. It is a grief to me that of those who signed our "appeal of love," the vast majority were foreign missionaries and other foreigners such as those connected with the American military forces, and Japanese signers were in a very small minority.

This is further proof of the continuing universal phenomena in the history of Christianity in Japan, since 1859, that the missionaries are stronger in their evangelical faith in opposition to Shinto idolatry and modernistic unbelief than are the Japanese pastors with whom they are connected. Nevertheless the missionaries gradually are led by the weak Japanese pastors into positions of compromise because of their organizational union with them and because of their natural, but not biblically justifiable, restraint as a foreigner which leads to lack of courage in honestly and frankly warning and correcting their erroneous position of compromise of eternal truth.

### Japanese Have Been Taught to Compromise Inherently

Traditionally, in Japan, compromise has been looked upon as a virtue of temperance and self-restraint, because of the long history of a police state and because of our adapting foreign elements into Japanese life. We Japanese change most everything that comes to our country and seek to fit it into the "tenno" system, making it compatible to the family system, which is still the unshakable stronghold of traditional Shinto idolatry. The history of Japanese culture represents the most typical case, in the whole world of acculturation and adaptation of foreign elements, changing their original functions entirely to suit national environment.

"Japanese Christianity" (Nihon teki Kirisutokyo), typified by leaders such as Kanzo Uchimura and Toyohiko Kagawa, shows itself to be another case of compromise with "tenno" idolatry, seeking to make Christianity compatible to the national pride. True biblical missionaries must ever be cautious that they do not fall into this trap of a strong compromising disposition of the Japanese people by unbiblical compliance to the Japanese pastors and Christians with whom they are associated.

It is very natural for a missionary to seek to defend a Japanese pastor with whom he is in organizational union, but in Japan this can be disastrous, and lead to eventual bankruptcy of biblical faith, which is so clearly revealed by a study of pre-war Christianity in Japan. To "disciple," to "baptize" and to "teach all things" that Christ commanded without reduction or addition is the absolute requisite of a true missionary. Is it not significant that the majority of those who openly and frankly declared their opposition to the compromise with unbelief and idolatry of the Tokyo Christian Crusade were independent missionaries or missionaries connected with new independent groups who had no union with compromising Japanese pastors?

The very fact that over seventy-five per cent of the evangelical missionaries confidentially opposed the compromising nature of the Tokyo Christian Crusade (as re-

ported by C.O.M.E.) in sharp contradistinction to the voluntary co-operation of the majority of evangelical pastors, has already proved that the evangelical missionaries are losing their leadership and initiative, even in their own groups, and that Japanese pastors who compromise biblical truth are grasping the leadership of the evangelical groups, ignoring the opposition of the evangelical missionaries.

### Missionaries Must Maintain Independent Loyalty to Christ

Independent missionaries are the hope of the third Christian Challenge in Japan since 1954. Missionaries affiliated with some organizations are restricted in their clear affirmation of the Gospel and denunciation of evil, because of their relationships to home boards who seek peace and large statistics at the price of truth, and who consider missionaries who refuse to unbiblically compromise with national Japanese leaders as disruptive. My proposal is that each missionary should be allowed to own his own property and that his continuance as a missionary on the field must not be dependent upon the "goodwill" and approval of Japanese pastors who are so apt to compromise with idolatry and modernistic unbelief.

Often when I speak to missionaries I feel very sad, for I realize that they are suppressing their own honest biblical convictions in order to conform to the directives of a home board which has given authority on the field to the Japanese pastors, thinking that by so doing they are encouraging the indigenous church. Missionaries are thus made dependent upon the favor of the Japanese leaders for their continuance on the field, but a true missionary must never allow himself to be put in a position where he is prohibited an independent, Holy Spirit guided, biblical voice.

### The Resurgence of Fundamental Christianity Set Back By Billy Graham Crusade, 1956

At the beginning of the third Christian Challenge, which commenced in 1945 with MacArthur's declaration of religious freedom, like a bird freed from a cage many groups began immediately, one after another, to withdraw from the tennostic, unChristian United Church of Japan (Kyodan) which had been organized under the pressure of the Religious Body Law of 1939, issued by the Shinto militaristic government which sought to control all organizations, including religion, for their ungodly purpose of uniting all corners of the universe under the roof of the "tenno." With the coming of an unprecedented number of new evangelical missionaries to Japan, and with the influx of experienced missionaries who had been forced out of China by the communists in 1949, many new groups were begun in Japan with the purpose of spreading the true Gospel in this country. This period of the formation of new evangelical groups who stood firmly for the biblical position was challenged and interrupted by the coming to Japan in 1956 of Dr. Billy Graham who demanded that all groups, including Bible believers and modernistic, pro-Shinto unbelievers, unite for the purpose of evangelism. Billy Graham demanded "a united front of all Christian groups" before he would preach in Japan. Though at the time of the Billy Graham Crusade in Japan evangelicals here still had hegemony, the way was opened for the pre-war compromising leaders to take over again by this means of ecumenical evangelism. This joint mass evangelism, including modernistic unbelievers and evangelicals, caused an influx of modernist thought into evangelical groups and caused evangelicals to regress to the position of compromise. Dr. Pierce's World Vision Tokyo Crusade made this ecumenical mood decisive amongst Japanese evangelicals. The great majority of the evangelical movement in Japan has already been set into the framework of ecumenical co-operative evangelism and under the hegemony of the National Christian Council of Japan which is part of the World Council of churches.

## Noteworthy NEWS Notes

### MR. DANIEL ROSE RECEIVES DEGREE

On June 4 Mr. Daniel Rose, well-known Hebrew Christian, was honored by the Board of Directors of the Bible Institute of Los Angeles, Inc., with an honorary degree of Doctor of Humanities. The ceremony was part of the historic annual graduation exercises held on the BIOLA Campus in La Mirada. Mr. Rose, now in his ninety-second year, has directed

The fact that Japanese evangelical pastors co-operated in the Tokyo Christian Crusade in spite of the "confidential" opposition of their associated missionaries, warrants the conclusion that as Japan continues on her present "Road Back course" of Shinto idolatry, and as a result, pressure is again placed upon the Christian churches of this country, just as it was the case in pre-war days, this continuing compromising course under the initiative of Japanese evangelical pastors will eventually lead to the same disastrous results with the same kind of great loss to the truly biblical cause.

July 20, 1961

Tomonobu Yanagita  
Director, Bible Translation Research Institute,  
Tokyo, Japan  
(Subheads supplied by editor.)

the work of the Bible Institute's Jewish department for more than a quarter of a century.

### RESCUE MISSIONS TAKE STAND ON LIQUOR

The over two hundred delegates of the International Union of Gospel Missions, representing 260 rescue missions in a convention in Omaha, Nebraska, May 27-31, went on record as opposing use of religious symbols and spiritual messages in the advertising and promotion of beer or liquor. The rescue mission workers strongly denounced this type of false advertising since they have firsthand knowledge of what liquor does to lives. Of the approximately five million persons who came to the rescue missions in this country and Canada for help last year, more than eighty per cent of these persons were affected with the problem of alcoholism.

Officers for the coming year of the International Union of Gospel Missions are as follows: For president, Leonard C. Hunt, superintendent of the Wheeler City Mission of Indianapolis, Indiana; first vice-president, John W. Horan, superintendent of the Orlando Union Rescue Mission of Orlando, Florida; secretary-treasurer, Maurice Vanderberg, superintendent of the City Union Mission of Kansas City, Missouri; and assistant secretary-treasurer, George Chenot, superintendent of the People's City Mission of Lincoln, Nebraska, and for executive secretary, Ernest A. Tippet, whose office is at Winona Lake, Indiana.

# Choose Your Own Orphan

## FROM THESE IN ZION CHRISTIAN ORPHANAGE IN KOREA



### SPONSOR ONE FOR ONE PENNIES A DAY

Bring joy to a needy Korean orphan—See the blessing to you.

For only \$8 a month—just 26 pennies a day—you can bring a needy boy or girl Christian love and care, food and shelter, also school tuition charged for in Korea. These children have heartbreaking stories and each longs for a loving "Dad and Mommy" or "Big Brother or Sister." Ask a friend to be a co-sponsor, each, or interest your Sunday School or other Church or organization groups. Every day these children are taught the Bible, sing Christian songs and earnestly pray. They all attend Church and Sunday School and are led to receive Jesus Christ as their personal Saviour. What a wonderful opportunity to bring up a child to be a Christian leader in Korea.

### Save These Children — Victims of Tragedy

Mrs. Kim, an orphanage superintendent, recently wrote, "This Yungkwan area is where so many innocent people were killed by the Communists during the war. Many thousands were drowned in the sea and other thousands killed while trying to escape the bombardment from both sides. What a tragic scene it was when the ghastly battle was over! This left countless orphans. Daily they come to our Home asking for care. I cannot reject them for they would have to wander and starve. Please consider our desperate need for sponsors."

The orphan you select will know you are his or her sponsor. You get the child's picture, life story and mailing address. You can write or send parcels as they wish. Replies are prompt and in English. Sponsors are THRILLED at a BLESSED with this personal contact. New sponsors are desperately needed to take in many more desolate children wandering the streets.

### THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

4848 North Leonard Drive Dept. SL-9 Chicago 31, Ill.

### CLIP AND MAIL TODAY

☐ YES I want to sponsor an orphan for one year. My choice Number \_\_\_\_\_ If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send \$8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ one year. SEND FULL PARTICULARS.

☐ I cannot "adopt" a child but want to help by giving \$\_\_\_\_\_

☐ Please mail folder, "Information About Sponsoring Korean Orphans"

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Gifts of any amount are welcome. All gifts and sponsorships are income tax deductible.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

An Interdenominational Non-Profit Corporation

Dept. SL-9, 4848 No. Leonard Dr., Chicago 31, Ill., Tel. GLadstone 6-4118

Several are Baptist, all are fundamental groups. Each one is a Christian institution with Bible-believing Staff and Board members. Korea's severe winter will soon be on. Help us take many more ragged, forsaken children off the streets and into our Homes. Write or phone NOW!



## Attitudes Toward Our Lord's Return

(Continued from page 1)

as being one of those preachers who emphasizes, maybe a little too much, the return of the Lord Jesus Christ. I have gotten that kind of reputation around the country, that I preach on the coming of the Lord Jesus Christ. Now when you get excited about something, it is rather difficult not to say something about it. As one of the secretaries said recently, "You know, you hardly ever get through a sermon without mentioning something about the coming of Christ."

I said, "Thank you."  
She said, "What for?"  
I said, "I appreciate the compliment."

I appreciate it, for He is going to come again, and He is going to catch some people, even some church members, unprepared and unaware. And since He is going to come again, I am duty-bound as a preacher of the Gospel of Christ to remind you of His coming.

Now I want to answer some questions that are always asked about the coming of Christ. Why all the fuss? What good does it do to look for Jesus to come? What does the Second Coming do for a child of God? What will it do for you to be looking for the coming of the Lord Jesus Christ in clouds of glory?

Suppose that you do get this thing in your life. Suppose that in your life it becomes a vital part, and every day you live expecting Jesus Christ to come at any moment. At any time Jesus could come in the clouds of glory and receive His saints up to Heaven to be with Him in the air. What should you do about it? He is going to come; what are Christians commanded in the Word of God to do about the coming of the Lord in the air?

There are several things we should do.

### Preach His Coming

In the first place, we are commanded by God to preach on the second coming of the Lord Jesus Christ. In Titus, chapter 2, verses 13 through 15, it says that we are to look constantly for the blessed hope and the glorious appearing of our great God and Saviour, the Lord Jesus Christ. And he goes on down in verse 15 to say, "These things speak."

Now the book of Titus was written to a young preacher. Paul the aged was writing to one of his ministerial students, one of the young preachers, and Paul said, "Titus, always, always look for the blessed hope, the glorious appearing of our great God and our Saviour Jesus Christ." Then he said in verse 15, "Titus, these things speak." We have a command from God to preach on the return of the Lord Jesus Christ.

One of my favorite pastimes is reading biographies of great men. I read literally hundreds of biographies of men, over a hundred a year. Now I have read the biographies, I guess, of most of the great preachers of this generation and the last generation. By great, I mean men who have shaken the world for God. There is one great common denominator of all these great men and this is in every case, without exception, these men who had power with God have been men who have preached the second coming of the Lord Jesus Christ.

And so we are commanded to preach the coming of Jesus. You would be surprised how many Christians in America, born-again, God-fearing, Christ-loving people who know the Bible concerning His virgin birth, the new birth,

the Bethlehem story, the life of Jesus Christ, the story of the epistles, the book of Acts, and other things in the Bible, how many hundreds and thousands of Christians who know all the rest of the Bible know little or nothing about this wonderful truth of the coming of our Saviour in the air. The reason is, we have silenced our pulpits on preaching about the return of Christ. This is not part of my message, but I throw it in. Many churches, many denominations, and many preachers have taken certain Bible truths and have perverted them.

You take on the subject of the Holy Spirit, the baptism of the Holy Ghost, the subject of speaking in other tongues, and other doctrines of the Bible, and this also, the doctrine of the coming of Jesus Christ—many have perverted it. Date-setters, time-setters, people who spend too much time among the signs and less time on the coming; chart drawers (I am not criticising all the chart drawers, but those who are only chart drawers); people who read the book of Revelation like a mathematics book instead of a love story, people who have perverted the doctrine, have made many of us Baptists shy away from preaching the return of our Lord Jesus Christ. But I am not going to, shall I say, cheat you out of this wonderful doctrine. I trust it will be a part of you. And so I am commanded to preach it.

Two preachers were talking. One was a preacher who believed the coming of Christ. One did not. One preacher said to the other, "The difference in you and me is that I just don't preach on the coming of Christ and you do."

The other preacher answered quickly, "No, sir. That isn't the difference in you and me. The difference is that I am doing what God said to do, and you are not."

God plainly said to young preachers, "These things speak." We must of necessity preach about the coming of the Lord Jesus.

The second thing we are to do concerning our attitude toward His coming is that we are to

### Look for His Coming.

Hebrews 9:28 says, "... unto them that look for him shall he appear the second time without sin unto salvation." To them that what? To them that look. That word look is an interesting word. It means gaze, actually gaze. We constantly look for the coming of Christ.

My Bible says, "... unto them that look for him [to them that gaze for him; to them that gaze in the sky for him; to them that look constantly, expectantly, lovingly, wishfully toward the skies, look behind every cloud to see if Jesus is behind that cloud] shall he appear the second time without sin unto salvation." Unto them that look for him!

Bishop Stead was a dear preacher of yesterday. The last thing he did before retiring in the evening was to go to his window, lift up the shade, raise the window, and look up to see if Jesus was coming. The first thing he did in the morning upon rising was to go to the window, lift the shade, raise the window, and look out to see if Jesus was coming that morning. It was a vital part of his life.

I dare you to start looking for Christ to come. I dare you to make it a vital part of your life. Do you want your life to be clean and pure? Do you want to give up some sins? Do you want to go to places that would honor the Lord Jesus Christ? Do you want to watch what you read? Do you want to be careful about your habits? Do you want to be careful about the things you do, the places you go? Then you make it your habit to do what the Bible says. Look, gaze longingly upward toward the coming of the Lord Jesus Christ. We are to look for His coming.

You and I recall when we were little children. Daddy would leave in the morning. I had a big, husky daddy—5 feet and 14 inches, I believe he was! He used to be a professional wrestler and he could whip anybody. I just knew he could. I would watch him leave in the morning, then long for him to come in the afternoon. When Daddy came home I would be looking for him. I didn't understand how to tell time. I didn't know exactly what time Dad was

coming. So about the time he usually came in, after I woke from my afternoon nap, I would begin to look down the sidewalk. I would look for him constantly.

Then I would see him come around the corner. I can see him now, on Oak Cliff Boulevard in Dallas. As he came around the corner I would run lickety split with my little bare feet down the hot sidewalk and jump up in Daddy's arms, and say, "Daddy, it's good to have you... What did you bring me? What did you bring me, Daddy?" For when I knew his coming was near, I began to look constantly for Daddy to come home.

The same is true with the Lord Jesus Christ. What are we supposed to do? Look! We are supposed to keep our eyes Heavenward. Everyday it should be a part of your life to look up and think of the coming of the Lord Jesus Christ. What if it were to-day!

Now then, there is something else we are to do. We are to preach it, we are to look for it, and in the third place, we are to

### Pray for His Coming.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come..."

What does that mean? "Come back, Jesus, and establish Your kingdom. We are tired of running this world without You."

I noticed that Rockefeller has decided not to run for Vice-President. Lots of fellows are going to decide not to run for President. I have an idea! I noticed that the great conventions are about to come, and sides are taking form, and the elections are about to come off, and nominations are about here. Oh, the excitement it has generated! These same people, if they came to church and one little fellow let out one little grunt of an "amen," they would say, "He is getting fanatical. A screw loose there. He ought not do that in the church house."

The same crowd! The same ones! They will get a banner and get in a dignified Democratic convention and march around, "WE WANT KENNEDY! WE WANT KENNEDY!" And you come to church, and if the preacher hollers half that loud you think he has lost his mind. We can't get as excited over Jesus Christ and His coming kingdom as we can over the White House occupant the next four years in our own country.

I am saying, when God's people get as excited over the kingdom of Jesus Christ as they do over Eisenhower and Kennedy and Symington and Humphrey and Nixon—if we get as excited about the coming King and we look for Him, long for Him, even pray for Him—people in America will believe what we preach and believe what we say we believe. Our country is dying for Christians who will constantly feel as citizens of Christ's Kingdom and pray, "Thy kingdom come."

Revelation 22:17 is very interesting. I have preached on it many times. It says:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Now, that verse means, of course, that the Spirit of God says, "Come to Jesus," and the bride says, "Come to Jesus," and those who hear say, "Come to Jesus." But I remind you of this: The book of Revelation is a prophetic book, a book about the second coming of Jesus Christ. And when we close the book in Revelation 22:20, "Even so, come, Lord Jesus!" it means this: "The Holy Spirit says, 'Come, Jesus.' The bride says, 'Come, Jesus.' Him that heareth say, 'Come, Jesus.'" We join that great heavenly chant, an earthly chant constantly saying, "Come, Come, Come, Jesus!" And that is what we are supposed to do—pray for the coming of our Saviour.

About the time a touchdown is about to be scored on the teryard line at a football game, the cheerleaders get those big megaphones and start shouting, "Go! Go! Go!" Before long the band is drumming the same thing. The bass drum is hitting it, and the band is chanting it, "Go! Go! Go!" Then the student body—"Go! Go! Go!" Then all the fans—"Go! Go!

Go!" Finally it rings over the field and echoes across the land—"Go! Go!" Why? They are anxious for a touchdown.

Wouldn't it be wonderful if God's people could get as excited about Christianity as they can about scoring a touchdown on the football field? Wouldn't that be wonderful? What we ought to do, the Bible says, is shout, "The Spirit says, Come. And the Bride says, Come. And him that heareth say, Come. Whosoever will, join in and say, Come! Come!" The very heartbeat of the Christian ought to be for the Lord Jesus Christ, "Come on from Heaven. Jesus. Come back and get me. This old sin-cursed world, this old world of pain and sorrow and sickness and death and heartache and bereavement and heartbreak—come back and get me; come back and receive me! Come back and take me home to Heaven." That ought to be the constant chant of every born-again child of God. "Come."

And so we ought to pray for His coming. We should preach it; we should look for it; we should pray for it. John closes the Bible with the last prayer in the Word of God by saying, "Even so, come, Lord Jesus."

Now the last prayer in the Bible is not, "Now I lay me down to sleep..."

As the fellow said, "I bet you a dollar you can't quote the Lord's Prayer."

The other old boy said, "I will take you up. I bet you a dollar I can."

Then the other said, "Okay, try it."

He said, "Now I lay me down to sleep; I pray the Lord my soul to keep..."

This other fellow said, "Okay, you win! You win!"

Now the last prayer in the Bible is not the Lord's Prayer. The last prayer in the Bible is not, "Now I lay me down to sleep..." The last prayer in the Bible is not praying for the Holy Ghost. The last prayer in the Bible is not praying for daily bread. The last prayer in the Bible is not praying for strength in temptation. But the last concluding prayer in the Bible is this prayer: "Even so, come, Lord Jesus."

We are commanded to pray for His coming.

We should preach it; we should look for it; we should pray for it; then we should

### Love It.

In II Timothy, chapter 4, verses 7 and 8, Paul said:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"To all them that love his appearing." Paul said, "Timothy, I am about to be delivered. My fight is over; my course is run. I have kept the faith. Now I am going to receive my eternal, heavenly rewards. But," he said, "I am going to get a crown of righteousness." And he said, "Timothy, you can have one, too, if you love His appearing." "Love his appearing."

There are two words in the Bible for love. One is *phileo*, which means like you love to eat; you love to sleep; you love to come to church; you love to take a nap; you love to rest; you love to read a book. That is the word *phileo*. It means filial love, harmless. But there is another word in the Bible for love, which is the word *agape*. The word *agape* means deep love, yearning love, heart love, heart-throb, heart-beat love, and that is the word in II Timothy, chapter 4, verse 8, "... unto all them also that *agape* his appearing." "... unto all them also that love deeply in their soul His appearing."

Now many of you love His appearing bodily. It would be okay with you. You wouldn't mind. Of course you would rather wait until after you buy that new dress or that new suit or get your new car. You don't mind His coming.

(Continued on page 8)

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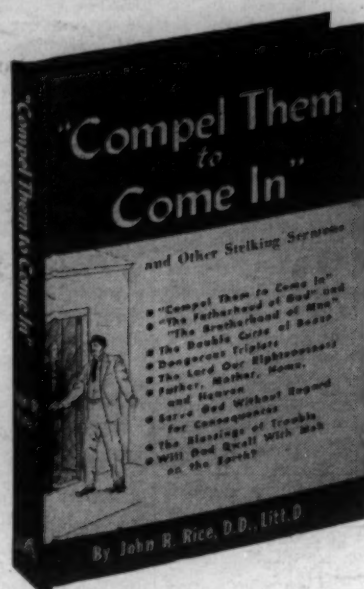
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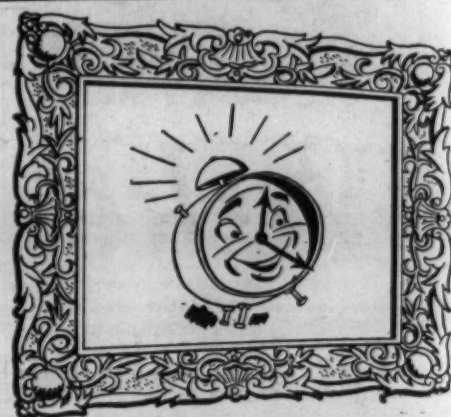
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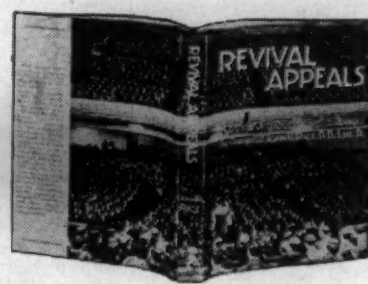
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## Attitudes Toward Our Lord's Return

(Continued from page 5)

It is okay with you if the preacher wants to get up and holler about it. You don't mind; you will tolerate it. You accept it and it is all right to preach about it because the Bible says it, but you are not going to get excited about it. The Bible commands that we love deeply—a yearning, abiding love for the coming of the Lord Jesus Christ.

Oh, how we love to take parts of the Bible and leave the rest out. We love to take John 3:16 and say we are fundamental. But we are not truly fundamental until we love the appearing of the Lord Jesus Christ, for in loving His appearing, we have laid up for ourselves a crown of righteousness just like the Apostle Paul received.

What does it mean to love His appearing? You recall those days in World War II, don't you? Your loved one was overseas. There was nothing but a picture on the mantel... a star in the window... a few memories... a letter occasionally. You wondered day after day if he were going to live.

Finally the good news came. Oh, I will never forget that day the war was over! I was on maneuvers. I was out in dirty old grimy maneuvers, with mud all over my face, shooting on the rifle range, and in the 82nd Airborne Division making parachute jumps. We were way out on maneuvers, away out, away from anybody. Finally a jeep came out. The fellow shout-

ed, "Extra! Extra! War is over! War is over! Japan has surrendered!"

Ah, brother! You talk about wonderful, wonderful things! Sweaty! (that's perspiration) and dirty and filthy and big old husky men needing a shave for a week and way out in the woods! Do you know what we did? You would have thought we loved each other dearly! We hugged. We kissed. I even hugged the Second Lieutenant, and that takes a great deal of love! I hugged him—I did! I went up to the Colonel, and for the first time in my life I had the biggest joy of my life; I took his cap and messed it up. War is over!

Oh, you took that picture on the mantel and you looked at it and said, "Now he can come home!" Little children began to say, "Daddy is coming home!" Mothers said, "Son is coming home!" Sweethearts said, "He is coming home!" Wives said, "Husband is coming home!" The ships were full of the chants of hurry! Every day you waited, you could hardly wait for the day to come. Every moment of your life you lived for him to come home.

And then the day happened. It took place. He came! You met him! He was home! The thrill! You loved his appearing.

And that is what Jesus means. Our lives should be consumed with loving the appearing of our wonderful Saviour. He is coming some day. The clouds of glory shall break open and the Saviour will come for His bride, to take us as a spotless church and present us spotlessly before the throne of the Heavenly Father. Every day we should say, "Come! Come! Come!"

Tomorrow morning when you get up, why don't you say, "Is He going to come today?" Tomorrow night when you go to bed, why don't you say, "Jesus, come tonight while I am asleep." The next morning when you wake up say, "Jesus, come today." And love it, *agape*-like love, not *phileo* love, but deep, abiding, yearning love, begging for the Saviour to come again.

Our attitude toward His coming—to preach it, to look for it, to pray for it, to love it; and then we ought to be

### Comforted by His Coming.

What a wonderful chapter is I Thessalonians, chapter 4, where it says:

"... the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The entire story of the program of His coming is told in I Thessalonians, chapter 4, verses 13 through 17, and in closing the Lord says, "Wherefore comfort one another with these words."

"Comfort one another with these words." Don't misunderstand me and don't be critical of this statement. But I think along here somewhere we Christians need some growth in grace. We have the idea that comfort nowadays is some soft, soothing, hopeless, helpless word from someone with a saddened personality.

For example, you are in bed sick, desperately ill. I come and I say, "Mr. —, may the Heavenly Father be near to you."

That is what we call comfort.

That is all right, but I know something better. I can say, "Mr. —, Jesus may come and take you out of this place." And the Bible says that is real comfort.

If you want to comfort somebody who is about to die, you tell him Jesus may come before he dies. That is comfort.

Do you want to comfort those who have laid a loved one in the grave and they walk away with the heavens turned to brass and their hearts are empty and their lives forsaken and it seems as if nobody cares? You tell them that grave is going to open some day and their loved one will come out of the grave. The bereaved will find real comfort in that.

You want to comfort somebody some time who has a serious illness, you remind him that when Jesus comes in clouds of glory and all the holy angels with him, there will be no pain; there will be no suffering; there will be no sorrow; there will be no heartache; there will be no funeral homes; there will be no hearses; there will be no handkerchiefs; there will be no tombstones; there will be no caskets or coffins. Comfort one another with these words.

No use to look to die when Jesus is going to come. A famous preacher who was dying always said that Jesus was going to come in his lifetime. As he was dying someone came to his bedside and said, "They say you are dying."

He said, "You tell them they are lying. You tell them they are lying."

"What do you mean?"

He said, "I am looking for Jesus to come, and I believe He is going to come back before I pass on."

That is what I mean. Comfort

one another with these words.

We are to preach it; we are to look for it; we are to pray for it; to love it; to be comforted by it; then may I say, in closing, we are to

### Be Prepared for His Coming.

In I John, chapter 3, verses 1 through 3, it says:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God... it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The reason some of you folks have dirty lives is because you are not looking for Christ to come. The reason some of you young people have in your album, records that are filthy and sexy and vulgar is because you do not realize that Jesus Christ could come while you are playing those records. The reason some of you men have some pictures where you work of ladies posed immodestly is because you are not looking for Jesus Christ to come and find pictures like that on your wall. The reason some of you ladies have those *True Stories* and *Modern Romances* and *Confidential* magazines tucked away in your library where the preacher can't see them is because you do not realize that Jesus Christ might come back while you are reading that trash. The reason some of you friends go out on the dance floor is because you do not realize that Jesus Christ could come again while you are in the arms of somebody else's wife or husband. The reason many, many, many of our ladies clothe themselves immodestly is because they are not looking for Jesus to come.

My precious friends, when we get our eyes upon the heavens and realize that in any moment the shout, the trump of God, the voice of the archangel could break up the heavens, the graves could open, the dead in Christ could rise and Jesus Christ could find us at any moment doing any given thing, it would change our lives completely and help us to purify our lives for Jesus' sake.

Do you know why I come to church on Sunday night? I would not want Jesus to come on Sunday night and not find me in church. Do you know one reason why I come to church on Wednesday night? Because I would not want Jesus to come and find me at home watching the prize fight while somebody is teaching Revelation down here at the church house. Wouldn't you be embarrassed if Jesus came next Wednesday night while you were watching Dynamite Gun knock out Joe Paluka, and the Bible was being taught at the church house?

Oh, my soul hungers tonight for real Bible Christianity where people are looking for the coming of our blessed Lord. Go ahead and say what you want to say. Call me a fanatic; call me a nut; call me a nit-wit; call me crazy; but I am telling you the reason the world laughs at us Christians is because it knows we are not dedicated to our task of serving Christ.

Mahatma Gandhi could have turned a third of the world to Christ. If he had been converted, he could have turned the greatest percentage of heathen people to Christ of any man who has lived in our generation. Mahatma Gandhi made this statement: "I would have become a Christian had it not been for Christians."

Dr. J. B. Lawrence has said, "We don't need more Baptists; we need better Baptists, for when we get better Baptists, we will have more Baptists."

I am looking today for His glorious appearing. My precious friends, some of you have things in your life which you are not going to give up. You don't like the idea of some little preacher pointing his finger in your face and telling you about your sins. But, thank God, some will. You have some sins in your life that are a reproach to Jesus Christ. And tonight you ought to say, "By God's grace, I believe He could come at any moment, and I don't want Jesus to come and find me doing something that will be a reproach to the Gospel of Christ and the blessed Word of

(Continued on page 9)



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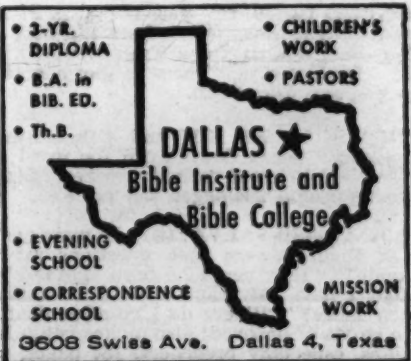
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## Attitudes Toward Our Lord's Return

(Continued from page 8)

God." We ought to prepare for His coming.

A famous feudal lord years ago had what we call a fool. Back in those days they called them comedian fools. Every feudal estate—the old manor form of government and life—every feudal estate had to have a comedian. They called him a fool.

One day the lord of an estate called his fool in and said, "Fool, I believe you are the biggest fool I have ever seen. Here, take my rod and circle the world and see if you can find a bigger fool than yourself. If you find a bigger one, give my rod to that fool. But if you return after your trip around the world and still have the rod, I will know that you are the biggest fool of all."

This comedian, this fool, began his trip. He looked around the world for comedians, fools, bigger than himself, but he was the biggest fool of all. Finally he returned to his lord. He still had the rod. He walked into the estate. Someone told him his lord was seriously ill. He walked into the lord's room; the lord was sick unto death. The doctor said he could not live. The fool walked in, rod in hand, and said, "My lord, someone said you are ill."

"That is right," he said. "Fool, I am going to go. I am going to take a trip."

Whereupon the fool replied, "Are you ready to take a trip?"

The lord looked at the fool and said, "Fool, I am not ready to take the trip! I am going to go, but I am not ready!"

As the fool looked at him, he placed the rod in the hands of the lord and said, "Here, Lord, if you are going to die and are not ready, you are the biggest fool of all."

My precious friends, if Christ is going to come, if He is going to come again and we are not ready for His coming, we are the biggest fools of all. I am so happy that if Jesus Christ blows the trumpet tonight and the dead in Christ shall rise, I too, would rise to meet Him in the air.

What should our attitude be toward His coming? We should love His coming; we should look for His coming; we should preach His coming; we should be comforted by His coming; we should pray for His coming; and we should prepare for the coming of our Saviour.

May I ask you a question? Suppose Jesus had come back last night at ten o'clock. Think! Suppose Jesus had come back last night at ten o'clock. Think where you were. Would you have been happy for Jesus to come last night at ten?

Suppose Jesus Christ were to

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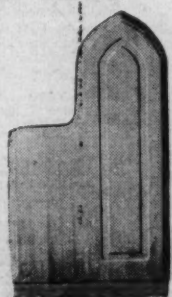
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come back this Wednesday night at seven thirty. Would you be pleased for Him to find you where you were last Wednesday night? Suppose Jesus Christ were to come back and find you in those places where you have been going. I am simply saying this: We should live every day so that Jesus would be pleased if He came and found us in our condition presently.

I am looking today for His glorious appearing. I keep scanning the skies, for the promise is nigh. I am looking today for Him.

Let us bow our heads in prayer. Our heads are bowed; our eyes are closed. Would you open your heart to Him? Would some of you break down the wall of resistance and barrier? Would you open your heart tonight? How many of you will say, "Preacher, I have some things in my life that I would be ashamed for Jesus to find me doing when He comes again. I will have to admit, there are some things that I do, some places I go, some things I read, some words I say, some music I hear, or some things that I do not do that I should be doing, but I would be ashamed for Christ to come and find me in that condition"? How many of you will be honest tonight?

I am not trying to hurt you. I am not against you. I love you. I want you to be pleased when Jesus comes. I want you to have the joy of being ready and prepared for His coming. I wouldn't hurt you. I have no desire in this world to take a sermon and hit you in the head with it and say, "I got you back." I have no desire for that, not a bit. But, oh, if I could cause some to prepare for His coming; if by God's mercy and by God's grace some would forsake some sins and say, "Preacher, tonight pray for me. There is something in my life I would be ashamed if Jesus came and found me doing it. I tonight want you to pray for me." I wonder if you would lift your hand? God bless you! Oh, yes! God bless all of you.

But there are many of you tonight—you know who you are—you know that when a preacher points his finger across the pulpit, you rebel. You don't want any preacher telling you what to do. You don't want anybody reminding you of your sins. Oh, listen! We are on the same side tonight. We are trying to get a job done for God. I am trying to help you. I am trying to lead you to a closer life. Who else will say, "Include me in the prayer. There are some things I would be ashamed for Christ to find me doing, and I want you to pray for me, too"? Lift your hands. Oh, God bless you, and you, and you.

### PRAYER

Our Father, we ask for those who wanted prayer. Now we pray. We want our church to be clean; we want our people to be separated; we want our people to love God, love the Bible, love the things of God. We want our people not to love the world nor the things of the world. The Bible says, "Whosoever loveth the world, the love of the Father is not in him." We want our people to love spiritual things, and the things of God. So tonight, we pray that You will bless the lives of these precious friends—many young people, many new Christians, many children. We pray that You would help them. And when the trumpet does sound, we pray that You will help us to be found faithful. So it can be said of us as it was said of the apostle, "I have fought a good fight, I have finished the course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness." We pray we may be able to say that.

While our heads are bowed, if tonight you have never received Christ; if tonight you have never been born by the Spirit of God; if tonight you have never come to the place in your life where you have turned from sin and turned to Jesus, and Christ came tonight, your chances for salvation would be gone. There are some tonight who ought to walk the aisles of this church and receive Christ as Saviour. There are some who should come and present yourself for church membership. We hope you will do it. May God help you to do it tonight.

Father, bless the invitation, in the name of Christ. Amen.

## Peace By Christ

(Continued from page 1)

fifty-seven we have the great Messianic section of Isaiah, and we see the true Servant of Jehovah, the anointed Saviour, coming in lowly grace to His own, to open prison doors, to unstop deaf ears, to impart strength to feeble knees, and to give new life to those who are dead in trespasses and sins. But, also, we see Him spurned and rejected by those whom He loved so dearly, and in chapter fifty-seven, we hear the grave pronouncement: "There is no peace, saith my God, to the wicked."

How solemn all this is! No peace for the man who puts aught else in place of the Lord Jehovah in his heart and life! No peace for the self-willed rejector of God's blessed Son! In the New Testament, where we have the entire world brought in guilty before God, the solemn declaration concerning all who turn away from the Word of the Lord is this: "The way of peace have they not known."

### A False Peace

There is also a false peace by which many are deceived. They mistake their ease of mind for peace of heart. Deluded by a false peace, and daubing their consciences with the untempered mortar of their own vain imaginings, they cry, "Peace, peace, when there is no peace." These are they who drift down the river of time, unaware of the awful precipice over which it will sweep them at last into the great sea of eternity, where they will be forever without peace and without hope. Of all such it is written: "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (I Thess. 5:3).

If you try to awaken such from their deadly sleep and their false security, they are likely to turn on you with indignation. They do not want to be disturbed. Like the slothful man in the book of Proverbs, they cry: "Yet a little sleep, a little slumber; a little more folding of the hands to sleep." Alas, alas! If not awakened soon they will find out too late the folly of their assumed self-confidence.

One day, when walking along Broadway in Oakland, California, I saw ahead of me a man whom I knew was blind, making his way through the crowds with remarkable dexterity. He did not even have a stick or a dog to guide him. He had been over the same route so often that he felt sure he needed no help. Suddenly, I saw a cellarway opened just in front of him. In another moment he would have stepped down into the yawning mouth of a store basement. I sprang forward, caught him by the shoulder, and told him of his danger. Do you think he was angry with me for disturbing his false peace? Not at all! He thanked me profusely. But how different it often is with the unsaved man and woman. They go on heedless of their danger, and often resent the warnings of God's servants, until the Spirit of God awakens them to a realization of their true condition, and leads them to accept peace through the Lord Jesus Christ.

### Two Aspects of Peace

In the fourteenth chapter of John, we learn that our blessed Lord, before He left this earth, said to His disciples: "Peace I leave with you, my peace I give unto you." Here we have two very distinct aspects of peace. One is that which He left as a settled thing when He went back to the Father's right hand, and is the result of His sacrificial work upon the cross, while the other is that which He imparts from day to day to those believers who live in fellowship with Him.

Sometimes people use expressions that will not always bear the test of Scripture. Let me give an instance of this: A number of years ago an earnest young Christian and I went to a mission in San Francisco. At the close of the meeting, a kind, motherly woman came to me, and asked: "Are you a Christian, sir?"

I replied immediately, "Yes, I am."

"Thank God," she said, and then turning to my friend, she asked:

"And have you made your 'peace with God,' sir?"

Rather to my astonishment, he answered, "No, madam, I have not."

I knew he was a Christian, and I wondered at his replying in that way.

She said to him rather severely, "Well, if you don't make your 'peace with God,' you will be lost forever."

With a bright, happy smile on his face, he replied, "Madam, I can never make my 'peace with God,' and I never expect to try; but I am thankful that the Lord Jesus Christ has settled that for me, and through what He did for me I shall be in Heaven for all eternity." He then put the question to her, "Have you never read that remarkable passage: 'Having made peace by the blood of his cross'?"

As he went on to explain it to her, the truth gripped my own soul. I saw then, and have realized it ever since, that sinners are saved through the "peace" which He made at the cross. And so we read in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This peace is not of our making, and is not of our keeping either. We enjoy the peace He made as we accept by faith the testimony of His Word.

### His Peace Is Given

But we also read, "My peace give I unto you." What does the Lord Jesus mean by this? It is another aspect of peace altogether. It is that quiet rest of soul which was ever His in the midst of the most trying circumstances. He shares His peace with us. It is of this we read in Philippians 4:6, 7: "Be careful for nothing [or, In nothing be anxious, R. V.]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "The peace of God," you see, is very different from "peace with God." The latter has to do with the sin question, the former with the trials of the way. It is the believer's privilege to bring everything that troubles and distresses his soul to God in prayer; to lay down every burden at the feet of the blessed Lord, and to exchange them all for this wonderful "peace" which is the portion of all who live in communion with Him.

Oh, the peace my Saviour gives,  
Peace I never knew before;

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# Searching the Scriptures for the Saviour

By Elizabeth Rice Handford

## Proverbs 1 Jesus — Our Wisdom

The Lord Jesus is not mentioned in this chapter, and yet surely He is here. In I Corinthians 1:30 we read, "But of him are ye in Christ Jesus, who of God is made unto us wisdom." Jesus is Wisdom. He is the source of all life and knowledge. That is why "The fear of the Lord is the beginning of knowledge" (—or wisdom, as Proverbs 9:10 says). We must seek Christ, the source of wisdom, if we want wisdom. Any knowledge that ignores or rejects Christ Jesus is profoundest foolishness.

Verse 20-23 tells us that Wisdom cries in the streets, "How long, ye simple ones, will ye love simplicity? . . . Turn you at my reproof." This reminds us of the deeply moving, tender picture of Christ weeping over the city of Jerusalem. "O Jerusalem, Jerusalem," He cried, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39).

Jesus did literally cry in the streets, in the chief places, in the openings of the gates—everywhere, He called again and again to people to repent and turn to Him. Then, when He went to Heaven, He sent others to plead and beg men to come to Christ.

But finally His longsuffering comes to an end. Finally He laughs at their calamity. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing . . . ?" (Heb. 10:29). Imagine the horror of praying to God, and finding Him deaf! Imagine seeking Him, and not finding Him! That is what will happen one day to those who will not turn at His reproof.

Notice how similar this passage corresponds to Psalm 2:2-6 God laughs in derision at those who reject His Son.

### Clues Across

- 1 "\_\_\_\_\_ fools despise wisdom and instruction"
- 3, 52 "But \_\_\_\_\_ hearkeneth unto me shall dwell \_\_\_\_\_"
- 7 "I \_\_\_\_\_ also the Lord sitting upon a throne" Isa. 6
- 9 initials of wife and brother of Jacob (Gen. 29:21, 23; 32:6)
- 10 "like as corn is sited in a \_\_\_\_\_" Amos 9
- 11, 36 "Let us swallow them \_\_\_\_\_ alive as the \_\_\_\_\_"
- 12 "when he is \_\_\_\_\_, he will not depart from it" Prov. 22
- 13 mixture of rain and snow
- 15 "he that \_\_\_\_\_ unto counsel is wise" Prov. 12
- 18 "Jesus saith unto them, Come and \_\_\_\_\_" John 21
- 21 "Though the waters thereof \_\_\_\_\_ and be troubled" Ps. 46
- 22 "we spend our years as a \_\_\_\_\_ that is told" Ps. 90
- 24 public processions
- 28 "the Scripture saith unto \_\_\_\_\_, Even for this same purpose have I raised thee up" Rom. 9
- 30 initials of two points of compass to which God removes our sin (Ps. 103:12)
- 31 "how long will it be \_\_\_\_\_ they believe me?" Num. 14
- 33 "Teach me to \_\_\_\_\_ thy will" Ps. 143
- 35 fourth tone of the scale
- 36 see 11 across
- 37 snake-like fish
- 39 "a man of understanding shall attain \_\_\_\_\_ wise counsels"
- 41 "they shall seek \_\_\_\_\_ early, but they shall not find me"

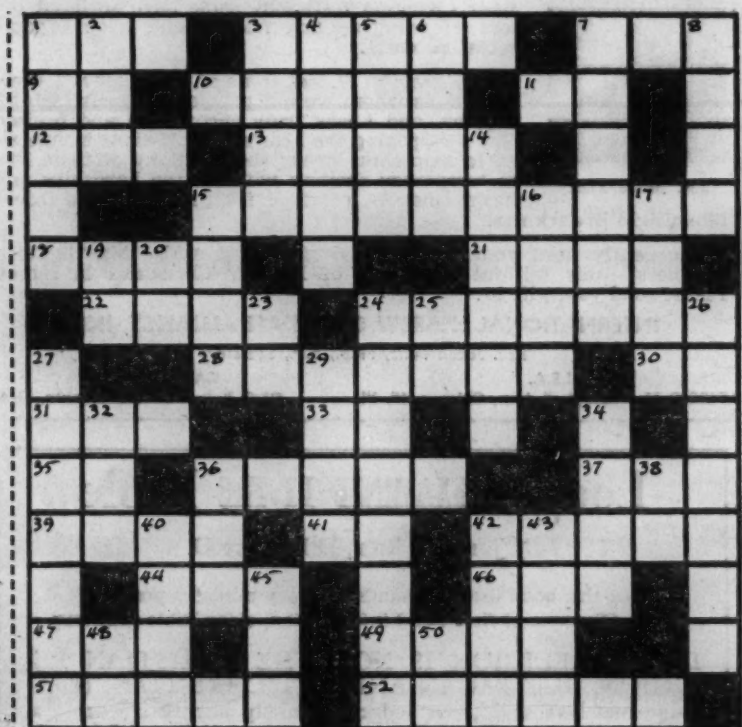
- 42 "Therefore \_\_\_\_\_ they eat of the fruit of their own way"
- 44 "neither had respect unto him that fashioned it long \_\_\_\_\_" Isa. 22
- 46 "He that turneth away his \_\_\_\_\_ from hearing the law" Prov. 28
- 47 "so is a wise reproof upon an obedient \_\_\_\_\_" Prov. 25
- 49 "Put now this woman out from me, and \_\_\_\_\_ the door after her" II Sam. 13
- 51 "I wisdom \_\_\_\_\_ with prudence" Prov. 8
- 52 see 3 across

### Clues Down

- 1 "let us lay wait for \_\_\_\_\_"
- 2 son of Bani (Ezra 10:34)
- 3 "A \_\_\_\_\_ man will hear, and will increase learning"
- 4 town to which Syrians came (II Sam. 10:16)
- 5 "the eyes of the Lord are \_\_\_\_\_ the righteous" I Pet. 3
- 6 "they shall \_\_\_\_\_ me early, but they shall not find me"
- 7 "Surely in vain the net is \_\_\_\_\_ in the sight of any bird"
- 8 "we shall fill our houses \_\_\_\_\_ spoil"
- 14 "Knowing therefore the \_\_\_\_\_ of the Lord, we persuade men" II Cor. 5
- 15 "I will strengthen thee; yea, I will \_\_\_\_\_ thee" Isa. 41
- 16 man whose family God saved from flood by ark (Gen. 7:1)
- 17 "The fruit of the righteous is a \_\_\_\_\_ of life" Prov. 11
- 19 "\_\_\_\_\_ shall be health to thy navel, and marrow to thy bones" Prov. 3

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Puzzle No. 36



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- 20 initials of a wicked man, and his wife who saved his life from David's wrath (I Sam. 25:3)
- 23 initials of father and mother of Samuel (I Sam. 1:20, 21)
- 24 "The \_\_\_\_\_ of Solomon the son of David"
- 25 initials of two priests, father and son, who helped David (I Sam. 21:1; 30:7)
- 26 "Let us \_\_\_\_\_ them up alive"
- 27 "Because I have called, and ye \_\_\_\_\_"
- 29 the first man
- 32 "they have gone in the way of Cain, and \_\_\_\_\_ greedily" Jude
- 34 "when your \_\_\_\_\_ cometh as desolation"
- 36 "Behold, I am against thee, O \_\_\_\_\_" Ezek. 39
- 38 Hebrew word of God
- 40 "when he saw him, straightway the spirit \_\_\_\_\_ him" Mark 9
- 42 "Who his own \_\_\_\_\_ bare our sins in his own body" I Pet. 2
- 43 "For that they \_\_\_\_\_ (d) knowledge, and did not choose the fear of the Lord"
- 45 "treasure to be desired and \_\_\_\_\_ in the dwelling of the wise" Prov. 21
- 48 expression of disbelief
- 50 initials of the governor of a king's house, and the king (I Kings 18:3)

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by Kenneth N. Taylor

It is obvious to everyone whose eyes are open that many of our so-called Christian homes are producing anything but Christian young men and young women. It seems to be coming more and more the routine to expect children of preachers, deacons, Sunday school teachers and other church leaders to go astray. The purpose of this booklet is to deal with this problem.

Mr. Taylor bases his argument on an appeal to return to a two-fold principle: teaching the fear of the Lord to children, coupled with a continual deepening knowledge of His Word. He rightly argues that one without the other is insufficient and even dangerous. Both are vital.

If you are not a parent, then perhaps you will not need this book. However, every parent needs to examine the brief appeal this writer makes. To those who are not parents, it is our suggestion that you get the booklet anyway and give it to someone who is.

## THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct. We use the Scofield Reference Bible in making up the clues.

2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in the same form as the puzzle rather than in columns. Entries will not be returned.

3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 36 will appear in September 29 issue.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! End of the year prizes are: World Bible with concordance, or Rainbow edition of the Bible for young readers (King James Version) for 48 coupons; a compact and easy to handle World Bible (King James Version) for 40 coupons; Illustrated Bible Geography and Atlas for 25 coupons.

Remember, your coupons are the only record of your correct entries. It will be your responsibility to

## God's Storehouse

(Continued from page 1)

things. There we are told that His covenant is better than the Jewish covenant. He is a better priest than Aaron. He is a better sacrifice than the lambs and bullocks of the Old Testament temple. The temple in Heaven to which every one may approach directly, to speak to God, is better than the temple at Jerusalem.

Hebrews 9:1 starts out with this statement: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Then in verses 8 to 10 the Lord says, " . . . While as the first tabernacle [or temple] was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." But when Jesus came it was "the time of reformation," a time of changing the pattern for temple worship and priesthood and sacrifices and offerings.

### 1. God's Temple Is No Longer at Jerusalem, But Is Now the Body of Every Christian

In the Old Testament, it was strict command that all the sacrifices were to be made at the temple at Jerusalem. In Leviticus 17:2-5 we read:

"Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it out unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord."

Before Jerusalem was founded, before the temple was built, God had already commanded that all the sacrifices were to be brought to the door of the tabernacle of the congregation, and if anyone should offer an offering elsewhere "that man shall be cut off from among his people."

Over the tabernacle of the congregation, when Israel wandered in the wilderness, there hung always the pillar of fire by night, or a cloud by day, the living presence of God.

When Solomon built the temple at Jerusalem and the priests brought in the ark of the covenant into the holy place, we are told:

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (I Kings 8:10, 11). So in the literal sense, the presence of God, the Shekinah glory filled the holy of holies.

keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE OR OTHER CORRESPONDENCE.

### Answer to Puzzle No. 33

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So Habakkuk could say, "But the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). That was true then. God was literally in the temple at Jerusalem. He did not live literally in any other building in the world in the same way. His presence in the Shekinah glory, the flame of fire, the cloud, made the temple at Jerusalem the one center of worship on the earth during Old Testament times and after the Mosaic law was established.

But in the fullness of time the Lord Jesus came to fulfill all the types and shadows of all the object lessons of the Old Testament priesthood and sacrifices. When Jesus was ready to die on the cross and came at last to Jerusalem, He wept over the city which had rejected Him and said, "Behold, your house is left unto you desolate . . ." (Luke 13:35). Now the one Sacrifice was to be offered; all other sacrifices were vain. Now the one High Priest would be ready to enter into the holy of holies in Heaven and make intercession for His own and all other human priests are outdated and discarded! The temple at Jerusalem now ceases to be the home of God on earth. Then when Jesus died on the cross " . . . the veil of the temple was rent" in twain from the top to the bottom . . . (Matt. 27:51). God no longer lives in that temple. Its sacrifices no longer have any meaning. Its priesthoods are figureheads now outdated and outgrown.

And now New Testament Christians have a different temple. The night before Jesus was crucified He told the disciples about the Holy Spirit, "For he dwelleth with you, and shall be in you" (John 14:17). This wonderful Comforter, this personal representative of Christ, now is to dwell in the body of every Christian.

So the day Jesus rose from the dead He breathed on His disciples and said, "Receive ye the Holy Ghost" (John 20:22). And the Holy Spirit moved into the bodies of every saved person in the earth. And from that time on, the Holy Spirit now makes His home and temple in the body of every Christian from the moment he trusts Christ for salvation. Now we are told, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

And again, we are told, "Know" (Continued on page 11)

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ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17).

Every Christian's body is now the temple of God on earth.

Jesus preached this great truth to the woman at the well of Sychar in Samaria:

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:21, 23).

Oh, dear troubled, sinful woman, it is not in mount Gerizim that you are to worship God. Nor is it in the temple at Jerusalem among the haughty Jews who despised you Samaritans. It is in the heart where every one may have his own altar and approach God sincerely!

Away then with the popery of calling a church auditorium "the sanctuary," meaning literally the holy place or the temple. A church house is not that. It is simply a meeting place. There were no church houses in New Testament times. A church house is not holy. People write me questions, "Is it proper to eat in the church house?" It is proper to do anything in a church house that will honor God. A church house is no more sacred than your own home. The church building is not the temple. It is not a sanctuary. It is simply a convenient meeting place given over to the service of God. But every house where a Christian lives is just as sacred and holy as a house where Christians meet together. No church auditorium ought ever to be called "the sanctuary" for it is not that.

On the wall of a church building is sometimes lettered these words from Habakkuk, "The Lord is in his holy temple: let all the earth keep silence before him." But that teaching, that the church house is a temple and that God lives in the church house, is utterly false. It is heresy. It is false doctrine. God does not live in a church house anymore than He lives in any other house. He lives in the body of every Christian. And one serves the Lord no better by a downcast face and funeral-parlor silence in a church building than by greeting friends and encouraging the weak and winning the lost and rejoicing together with the saved. There is no sanctity in a church house any more than any other house where Christians live or work or gather. The sanctity is in the human body of a Christian where the Spirit of God always lives.

There was a time when all the

offerings and sacrifices were to be brought to the temple at Jerusalem. That time is passed away. That temple is destroyed. Now the Christian himself is the temple of God.

## 2. Christ Himself Takes the Place of the Old Testament Priesthood

Our Roman Catholic friends ordain men to be priests. They say that this priesthood, heading up in the pope, represents God on earth and has the authority and power of God. They say that these priests have power on earth to forgive sins. So Catholics must go to the priests and confession and get forgiveness or do penance. Catholics are taught that the Catholic Church is the house of God, that the priest represents God. They are taught that in the sacrifice of the mass the bread and wine actually become the body and blood of Jesus, so that salvation is through the church, through the priesthood, through that sacrifice of the mass.

The Catholic idea of the priesthood extends beyond human priests so that Catholics are taught to pray to Mary, asking her to intercede with Christ. They are taught to pray to saints who, it is said, are mediaries between others and God.

But that human priesthood is wholly unscriptural. All such human priesthood was forever done away when Christ died on the cross. He is our great High Priest. We go directly to Him for forgiveness of sins. One does not need to confess his sins to a priest, but personally, directly, he can look to God who knows the heart and with penitence ask for forgiveness and have it once and for all, for all his sins. And daily the forgiven child of God can go for cleansing and for victory and for help. Oh, Jesus is a better priest than Aaron and the Levitical priests. And Jesus is a far better priest than any human priest today. A sinner may depend solely on the atoning work of Christ on the cross. The clear teaching of the Bible is that any poor sinner can come directly to Christ for mercy and forgiveness.

Any teaching that Christian salvation or giving or service must be tied on to a certain sanctified house, or under the direction of a certain sanctified man and that all gifts must go through this house or through this man, are a kind of popery unknown in the New Testament.

No, Jesus Christ Himself is the priest. The Christian's body now is the temple of God. The Holy Spirit Himself is God's vicegerent on earth. And every Christian has a right of direct approach to God for forgiveness, for leading of the Spirit, and for worship and praise and service.

## 3. The Old Testament Sacrifices Are Now Abandoned

In Hebrews 10 a divine revelation makes clear that all the Old Testament sacrifices pointed to the Lord Jesus Christ. They were simply object lessons. They did not, in themselves, have any merit. The blood of bulls and goats could never take away sin. Christ came to do God's will, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

Then God explains: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."—Heb. 10:11-14.

Oh, praise God! By one offering Jesus settled forever the sin question for every one who puts his trust in Him.

And God writes His law in the hearts of Christians and remembers the sins no more, and then He says, "Now where remission of these is, there is no more offering for sin" (Heb. 10:18).

No more offering for sins! No more sacrifices!

Our Catholic friends, then, are utterly wrong to believe they need the sacrifice of the mass. It is forbidden.

The Old Testament Jew was to

bring his tithes and offerings to Jerusalem to the temple. Every firstling of his flock was to be slain there at Jerusalem. Certain of his tithes, that is, each tenth lamb, each tenth bushel of wheat, etc., were to be taken to Jerusalem and there eaten before the Lord, by the one who brought them (Deut. 14:22, 23). The Old Testament sacrifices were inevitably tied up with the temple at Jerusalem where God dwelt in a Shekinah glory. Now, thank God, the Jerusalem temple, the human priesthood and the temple sacrifices were all done away! Jesus has fulfilled all the types and shadows.

Even in the Old Testament the animal sacrifices were only types and object lessons. The real sacrifices in God's sight came from the heart. So David, after he had sinned, was inspired to cry out, "For thou desirest not sacrifice: else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:16, 17). And God speaks again and again of "the sacrifice of praise," and "the sacrifice of thanksgiving."

Note, then, that the sacrifice God wants is from the heart, and must be given as to Christ Himself. And where shall the tithes and offerings go? They must go where the Lord Himself personally instructs the individual.

## II. So Old Testament "Storehouse Tithing" Is Not for New Testament Christians

What God says to Israel in Malachi 3:7-10 is the Word of God, just like the commands about the Passover Lamb in Exodus 12 is the Word of God, and just like the commands about the Saturday Sabbath are the Word of God. But all these are addressed to Israel and the Scriptures expressly say so. No Christian now needs to kill a lamb and put the blood on the doorpost and on the lintel of his front door. Christ, God's Lamb, has already been slain. The object lesson is not needed.

The great spiritual lesson of the Passover Lamb is still true. Sin can be forgiven and souls can be saved only by blood. But it is the blood of God's Lamb, not of an animal; and it is the blood from the cross, not the blood on the front door. It is still true that God offers mercy to sinners, but now we do not need those Old Testament ceremonies.

So in Malachi 3:7-10 we have some great and sweet truths, but it is only fair to remember that that passage is addressed directly to Israel. The preceding verse 6 says, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." And following this passage in Malachi 3:7-10, the Lord tells how all nations are to call Israel blessed because of God's provision if they should bring all the tithes to the temple at Jerusalem.

## 1. Sweet Lessons for Christians From This Old Testament Scripture

Now let us read again Malachi 3:7-10:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Was it wrong for a Jew to rob God? Then surely it is wrong for a Christian to rob God. God commanded a Jew to bring his tithes and offerings to the temple. God commands a Christian that "upon the first day of the week he shall lay by him in store." Disobedience for the Jew was wrong. Disobedience for the Christian is wrong.

The tithe was to be given as a token that all one had came from God. It was a kind of a rental fee, or interest on capital, always given as a reminder that all these good things were from the hand of God. It represented love, obedience, loyalty, surrender, and provision for God's work.

Even so, giving in New Testament times represents loyalty and love and obedience and provision for God's work and God's men. But the Old Testament Jew was commanded to bring his offering to the temple. The New Testament Christian is commanded to "lay by him in store."

There are blessed promises here. By bringing tithes and offerings one may prove God and find that He will pour out blessings more than one can receive. And that has been proven true by millions of Christians just as it was proven true by many Jews under the ceremonial law. We did not bring our tithes to the temple at Jerusalem, but we gave them to the Lord Jesus Christ and as He should direct each individual. And He has proved Himself by caring for us just as He has cared for this unworthy preacher now in nearly forty years of ministry.

The teaching here that God rewards those who bring tithes and offerings, rewards them with material prosperity, is repeated in the New Testament. Paul was inspired to say, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). So the blessed truth of the Old Testament that God rewards those who love Him and trust Him and obey Him is still good. It still pays to serve God out of faith and love.

You say you cannot afford to tithe? You cannot afford not to tithe. God prospers those who trust Him and obey Him in this matter. But it is not now a part of ceremonial law. It now has no reference to a temple at Jerusalem nor to human priests nor to animal sacrifices.

Now no longer is one commanded, as was the Jew, "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks . . ." the command of the ceremonial law in Deuteronomy 14:23. The church house is not a storehouse to which you bring the first lamb or the first calf or one out of every ten bushels of wheat. The church house is not a storehouse to which you come and eat your tithe. The ceremonial law, as it concerns tithes and offerings, is done away. God has a New Testament rule, and He has plainly told us what it is. Now each Christian is to "lay by him in store upon the first day of the week as God has prospered him."

## 2. Why Do Some People Teach So-Called "Storehouse Tithing" Today?

Some people now teach that the church is the storehouse, that all the tithes now should be brought to the church and given through the church treasury and that otherwise the tithe is not acceptable to God. Why they make a distinction between the tithes and offerings is not explained. For in Malachi 3:8-10, God deals with both of them alike. Israelites robbed God "in tithes and offerings." In the Old Testament temple storehouse and priesthood and ceremonial law, both tithes and offerings were brought to the temple. So our friends who teach so-called "storehouse tithing" have made an artificial distinction not made in the Bible, between tithes and offerings.

But why do people teach this doctrine of storehouse tithing? It is not taught in the Bible. Not a

single time in all the passages in the New Testament about giving is there any hint that the tithes ought all to be brought to the local church treasury.

Not a single reputable commentary on the Bible teaches any such a doctrine nor finds it in any Scripture.

Not a responsible Bible teacher in any reputable seminary teaches as a Bible doctrine that all the tithes must be brought to a local church treasury. I say it is an artificial doctrine, not taught in the Bible. Why, then, do men teach it?

For the same reason that our Catholic friends teach the unscriptural doctrine that a priest can forgive sins. For the same reason that a Catholic priest teaches that the mass is a sacrifice acceptable to God for sins. Men leave the Bible to get more power in the hands of preachers or priests. They make a low Jesus to have a high church doctrine. They exalt man and church and preacher by taking away from the crown rights and authority and honor of Jesus Christ.

When men say that the pope is Christ's own vicegerent on earth they blasphemously give to him the honor that belongs to the Holy Spirit.

When men exalt human priests, they dishonor Christ the High Priest.

When people lay great stress on the sanctity of a building of wood or stone, they ignore the sanctity of a Christian's body.

When people have the church to be responsible either in saving a sinner, or in interpreting the Bible officially, or in calling preachers, or in telling the Christian where he must give his money, they dishonor and ignore the authority of Jesus Christ and the leadership of the Holy Spirit.

Why do people teach that all the tithes of a Christian must come through a local church treasury? There is a very simple answer. It is the same reason that men build big human denominations and human programs. They want to coerce other men and rule other men. And they want the honor and the money that comes from having control over the hearts and minds of the people.

A pastor teaches that all the tithes must come through the local storehouse because he wants those tithes under his own control. He wants to be sure he gets his own salary from them and then he wants to get the honor of reporting and directing the rest of the money given. So, of course, do Catholic priests also.

That is a selfish reason of course. Nearly all heresies start (continued on page 12)

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with some selfish approach to the Bible.

Do you think it is not selfish? Then what would you think if I, as editor of THE SWORD OF THE LORD and president of the Sword of the Lord Foundation, should insist that all of a Christian's tithes must come to this storehouse from which we send out the Gospel? What if I should insist that the Christian is not to give any of his money to his local church; he is not to support any gospel mission program, but is to turn over to me and my helpers and the Sword of the Lord Foundation all of his tithes? That would be unscriptural, but no more unscriptural than for a pastor to demand the same thing. It would be selfish just as a pastor who makes such a demand is selfish.

The local New Testament churches were in God's plan, but no more than the Apostle Paul who labored without control of any local church. Evangelists are as definitely a gift of God as pastors. An evangelist's support is as much God's business for God's people and God's tithes and offerings as a local church's support. It is selfish and unscriptural for the pastor to demand that all money come through the control of the local church, as for the evangelist, the missionary, the Christian college or the Christian editor to demand the same control.

The idea that a Christian should bring all the tithes into the local church treasury and that such tithes are not pleasing to God otherwise is a kind of Romanism brought over into Catholicism, trying to apply some of the ceremonial law to exalt men instead of Christ.

### 3. Certainly Good Christians Should Support Sound Local Churches

God's plan in the New Testament provides for local congregations of believers. God's plan provides for pastors who are to be supported by the gifts of God's people. And He plans for missionaries and evangelists also to be supported by the gifts of God's people.

In Galatians 6:6 is the clear command, "Let him that is taught in the word communicate [or share] unto him that teacheth in all good things." The word "communicate" in the margin is given as "or share with him." Here is a clear teaching that one who is blessed by the ministry of a man of God should share with him material things. Thus Paul was inspired to write in I Corinthians 9:11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" And again in verse 14 we are told, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Every Christian who is ministered to and blessed by a local pastor and church should support that pastor and church with some of the money God has put in his hands.

Of course, Christians ought not to support a man who does not believe the Bible and he ought not to give to a church or a denomination where that money will be used against Christ and the Bible. Certainly that is made clear in II John, verses 9-11. We are not to receive in our houses and not to bid Godspeed, and certainly not to give financial support to any man who does not "abide in the doctrine of Christ." But Christians ought not to remain in a church where the Gospel is not preached and where the Bible is not upheld. And where one ought to put his membership and fellowship, there he ought to give some support.

In some cases the work of a local church may be so well balanced that every part of the program of a church is most effective in soul-winning at home and abroad so that a Christian might feel free to put all his tithes and offerings into the local church treasury. But if he should do that, he must do it not because the pastor says so and not because he has been wrongly taught that the Bible commands it, but because he judges by the Word of God that the results there most honor God and because he feels clearly led by the Spirit to do so. Every Christian is to be ac-

countable to God about his giving. "Every man . . . as he purposeth in his heart, so let him give." The decision is to be made by the Christian as to where his money should go. And that decision must be based on whether or not the cause he supports gets results in winning souls, and whether he is led of the Spirit of God to support it. Every Christian has direct access to God. The Spirit of God dwells within him. He can have clear leading if he sets out to follow the Bible and the leading of the Spirit.

This evangelist and editor spent many years as a pastor. I was seven and a half years pastor of the Galilean Baptist Church in Dallas, Texas, founded under my ministry. In the statement of faith adopted by that church, which I wrote, is this clear statement about Christian giving:

"(We believe) that the support of a soul-winning and Bible-teaching ministry should be supplied through the tithes and free-will offerings of God's people; that each Christian is free to give as and where the Holy Spirit directs."

I taught then what I teach now, that every Christian has the responsibility of deciding where his giving will best please God, both as to how much he gives and where he gives. As a pastor I taught what the Bible teaches: as an evangelist and editor I teach the same thing.

Good men of God who win souls and have blessed Christians and lead them in soul winning ought to be supported by God's people.

Pastors who are so led and blessed of God should be supported. So should evangelists and missionaries and other men of God who prove themselves worthy of support in soundness in doctrine, in soul-winning power, and in leading God's people in God's will.

But any man who begins to think of himself as a pope, who has the authority and power over God's people to forgive their sins or not forgive them, to let them in Heaven or not to let them in, to approve their offerings or to disapprove their offerings, is taking on himself an authority not given in the Bible to New Testament preachers. It is claimed by Catholic priests and they are wrong. And it is equally wrong for anybody else to take that attitude.

Now let us remember some simple and blessed truths. God's temple is now the body of a Christian. His Spirit dwells in every Christian.

Jesus Christ Himself is the High Priest. Every Christian can go directly to Him for instruction and help and daily cleansing just as every lost sinner can go to Him for salvation.

The church auditorium is not a "sanctuary." It is a simple meeting house. The preacher is not a priest but is simply a preacher of the Gospel. The pulpit is a pulpit for preaching the Gospel. It is not an altar for sacrifices and the forgiveness of sins.

The Christian belongs to God. All his money belongs to God. He should lay aside, regularly, according as God has prospered him, a

"I believe God, that it shall be even as it was told me."—Acts xxvii. 25.

If you were to hear some men preach, you wouldn't have anything but the covers of the Bible in a few months.

A man said to me once, "What do you do with what you don't understand?"

"I don't do anything with it."

"How do you understand it?"

"I don't understand it."

"Well, how do you interpret it?"

"I don't interpret it."

"What do you do with it?"

"I don't do anything with it."

"Don't do anything with it? Do you believe it?"

"Yes, I believe it! Of course I do. I am glad there is a height I know nothing about in the Old Book, a length and a breadth we know nothing about. It makes the Book all the more fascinating. I thank God it is beyond me. It is pretty good proof that it came from God and not from the hand

certain proportionate share for God's work. And then he should give God's money where God directs and where it will get the best results for God in His soul-winning plans.

Remember that "the tithe is the Lord's," not the preacher's, not the church's. The Christian and his money do not belong either to a people nor to an organization nor to a building, but to God, and the Christian is answerable directly to God to live and pray and give according to the Scriptures and the clear leading of the Holy Spirit.

of man. You can take a chapter, and read it for 365 days in the year, and always find something new in that chapter. Read this Book; study it and do what it tells you, and you will grow to love it."

—D. L. Moody.

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